

John THE WYCLIFFE
SINNER S
GLASSE.

Containing A v.

G V S T I N E S

*Ladder to Pa-
radise.*

With diuers Medi-
tations and Prayers,
both for Morning
and Euening.

Collected out of Saint
Augustine and other an-
cient Fathers.

LONDON
Printed by John VVindet
for John Budge.

1609.

George &
R. H. Parker
London
and
B. & T. Mon
affirm
6107



To the vertuous and ho-
norble Ladie, *Anne Windsor*, wife to the right hono-
rable *Lord Henry*
V Windsor.



After I had collected certaine
doctrines and
Meditations ,
out of sundrie
works of *Augustine*, to mine
owne priuate contentment:
In time following, some of
my learned friends , by
chance perusing and liking
the order and method of
them , it put me in com-
fort, to make them more
knowne through the Englishing
of them. And honou-
rable Ladie, first out of that
Booke (vnder the name of
Augustine) intituled of the
A 2 Spirit

The Epistle

Spirit and Soule, I had according to mine owne purpose, disposed & framed 15. portions, or particulars out of many Chapters in that booke. They are especiall & easie teachings to many, that yet know not what themselves are, that thereby (considering and beholding welke of what they are made, and their substance, which is of the Soule and Body vaited, and yet falling too often at variance, will not be perswaded the one by the other) they may, feeling their owne miserie by it, seek and desire higher after many divine knowledges, which may keepe their soules and bodies in vnitie, and to bee at peace with God. Then for

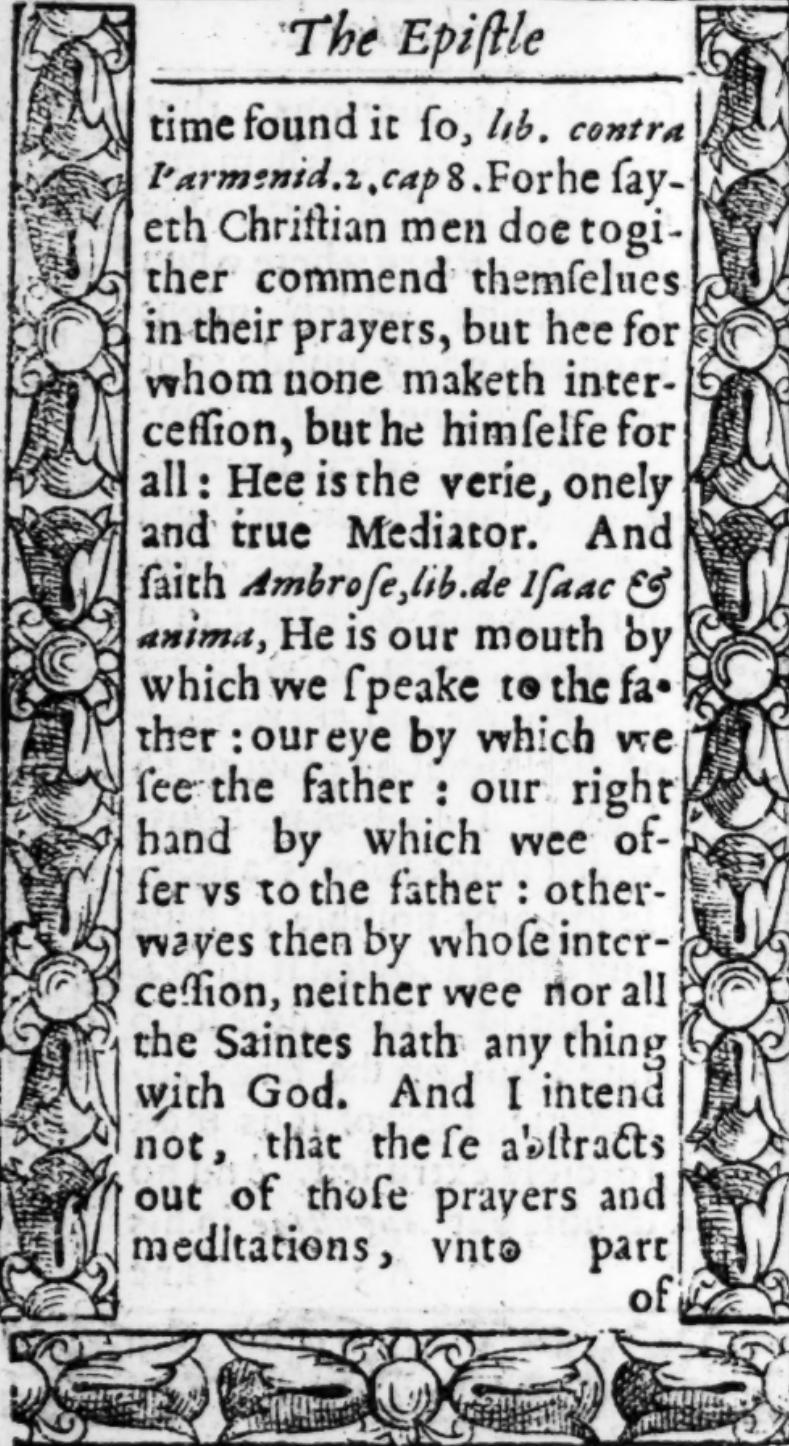
Dedicatore.

for the Meditations, that follow, I gathered them out of that blessed man his woorkes, euery where when I thought which might mooue a godly minde: not setting downe whole Chapters neither, except foure or fiue, but parcels thereof: and contented partly with breuitie, as also some time in a chapter, meeting with the ignoraunce and corruption of that time, in praying to Saints: I left that part out, which inuocation is a sacrifice, not possible to haue any office allowed it in prayer through the whole scripture: but by the large authoritie thereof it is most forcibly extruded. And no doubt, but *Augustine* in his



The Epistle

time found it so, lib. contra
Parmenid. 2, cap 8. For he say-
eth Christian men doe tog-
ether commend themselues
in their prayers, but hee for
whom none maketh inter-
cession, but he himselfe for
all: Hee is the verie, onely
and true Mediator. And
saith Ambrose, lib. de Isaac &
anima, He is our mouth by
which we speake to the fa-
ther: our eye by which we
see the father: our right
hand by which wee of-
fer vs to the father: other-
wyses then by whose inter-
cession, neither wee nor all
the Saintes hath any thing
with God. And I intend
not, that these abstracts
out of those prayers and
meditations, vnto part
of



Dedicatore.

of which I haue after my
iudgment, applied some ver-
ses out of the Psalmes, shuld
be vied of any, for, or as in
stead of their prayers, for
that cannot bee, they haue
beene long fithence offered
vp by that holy man, they
were his owne. But now
they are to be taken as moo-
uers & stirrers vp of others,
to heauenly contemplation,
contrition, and holy sorrow.
Our perfect prayer with the
duties thereto belonging,
riseth of faith and know-
ledge which commeth by
hearing and reading the
Scriptures, whereby tho-
rough the holy ghost, we are
made able to seeke Christ,
and so the inuisible father,
who is no: found elsewhere,

A 4 but

The Epistie

but in Christ, that thus wee
are come to haue a certaine
communication with God,
in which (entred into the
Sanctuarie of heauen) wee
haue to doe with three per-
sons, As *Gregorie Nazian-
zene* vpon the Trinitie wri-
teth. I cannot (sayeth he)
thinke of one, but presently
I am compassed round, with
the brightness and glorie
of three: Neither can I di-
stinguishe of three, but sud-
denly I am brought again to
one. And so in our prayers
it is with vs. *Paul* sayth thus
Gal. 4. God hath sent the
Spirit of his Sonne into our
hearts, which crieth Abba
father, which spirit so sent,
proceedeth from the Father
and the Son, and sendeth vs
forth.

Dedicatori..

forth-with to call on the Father, through his Sonne. And also *Rom.* 8. That spirit in our hearts certifieth our Spirit, that wee are the chil-
dren of God. And the same most holy 3. persons & one God, keepeth such an im-
mediate course in our pray-
er, that no Saint in heauen
can come betweene the ho-
ly ghost and our redeemer, to
intreat him to heare vs, or
to bee ioyned with him, or
to bee in his stead for an in-
tercessor: his loue and wor-
thinesse maketh vs worthy
through his spirit to come
to him our selues. As also
that holy Spirit which is the
cause that wee haue know-
ledge in the Scriptures,
prompteth vs how to pray

A f. how

The Epistle

how to edifie, and how to
answere our aduersaries, vi-
sible & inuisible. Moreouer
most excellent and heauen-
ly knowledge is learned out
of the Scripture, in praise of
which, and comparing it a
boe all other learnings.

*Augustin saith, de doct. Chri-
stiana lib. 2.* Whatsoeuer a
man can learne without it,
if it be faultie, or offenlie,
there it is condemned. If it
bee profitable, there it is
found. And when whosoe-
uer hath found, all things
which elsewhere hee hath
profitably learned, hee shall
finde those things the more
abundantly by much, which
are learned no where else
at all, but in the admirable
highnesse and marueilous
hum-

Dedicatory.

humidity of the sacred Scriptures. Thus (Madame) signifying vnto you the contents of this briefe Collection, I pray to the Almighty to enlighten and direct you alwaies with his Spirit, to the increase of true honour through you in this life, and to crowne you with glorie in the life euerlasting.

*Your servant to
your honour dutifullly affected.*

Timo. Pimm.

A confession of our
Sinnen.

O Lord my God
everlasting &
almighty Fa-
ther : I ac-
knowledge and confess
before thy holy and high
Majestie, that I was bred
and born in sinne and con-
ception: and that since my
birth I haue not ceased,
nor doe cease dayly to
transgresse thy coman-
dements. In respect wher-
of, I cannot escape ruine
and destruction according
to thy rightfull justice

spot.

A confession of sinnes,

Notwithstanding, so far as
much as I am sorry that I
haue offended thee, and doe
condeyne both my selfe
and my sinne: and so far as
much as it hath pleased
thee to loue vs, euuen when
wee were thine enemis
and so far assurance thereof,
to giue vs thy onely and
wellbeloued Sonne, our
Lord Iesus Christ, to be a
Mediator, and aduocate
betwene thee and vs, pro-
mising that wee shall ob-
taine whatsoever we aske
of thee in his name.

Touchsafe O most lo-
ving God and mercifull
Father, to pardon and so-
giue

Morning Prayer.

glue me in his name, and
for his sake: and not only
to clese my heart from
all vanity and vncleannes,
but also to governe and
guide me by thy holy spirit
in all my waies, that I
may liue according to thy
holy and heauenly com-
mandements all the daies
of my life, to the glory of
thy holy name, through
the same thy welbeloued
Sonne, So be it.

Morning Prayer.

O God and Father of
our Lord Iesus
Christ, whom no man
know-

Morning Prayer.

knoweth but by thy spei-
all gift: grant that unto
the rest of thine exceeding
great benefites towardes
mē, this which is the
greatest, that can bee be-
stowed vpon mankinde,
may be addē also, namely
that as thou hast raised
vpon my body from fast and
sound sleepe, so also thou
wilt deliver my mind from
the sleepe of sinne, and from
the darknes of this world:
and after death restore the
same body to life, as well
as thou hast called it again
from sleepe. For that
which is death to vs, is
but sleepe unto thee. I

pray

Morning Prayer.

pray and beseech thee, that through thy godnesse, this body of mine may bee follow and furtherer of all godlinesse to my soule in this life, so as it may also be partner with it of the endlesse felicity in the life to come, through Jesus Christ thy Sonne our Lord. For whose sake and by whom, thou givest us all good and wholesome thinges to our welfare, Amen.

Euening Prayer.

Lord Jesus Christ, to whose unconsuineable good-

Euening Prayer.

goodnesse we bee beholden
for all things: which hast
graunted the chearefull
light of the day, unto all
men both god and bad to
doe their businesse in, and
mercifully given them the
sweet stilnesse of the night,
to refresh the powers of
their silly bodies, and to
put away the cares of
their mindes, & to alwage
their sorowes: for so
much as thou thy selfe per-
formest all these things
much more beneficially to
them that loue thee, to
whom thou giuest a farre
greater light by the grace
of fash, to doe all deedes of
god.

Euening prayer.

godlinelle by, then doth the
shining of the Sunne unto
the world: Insomuch as
thy promises never suffer
them to faint, but the com-
fort of thy spirit putteth
away all cumberances of
minde, farre more effec-
tually then any sleepe of
the body. And the whole
man resteth not more
sweetly, or safely in any
thing, then in thy mercy
(O deare Redemeer:) I
beseech thee, that if I haue
done any thing this day
through humaine frailty,
& negligence, which hath
offended thine eyes, pardon
it for thine wooned good-
nesse

Euening Prayer.

nesse sake, and grant ther-withall that this night may be happy to mee, by thy prospering therof, pure by thy preseruing of me, & safe from the nightly illassions of wicked feends, through thy protection, so as this sleepe may make both my body and mind more chearefull, and lusty to serue thee to morrow.

Moreover, because this life bath not one houre certaine, whensoeuer the euentide therof commeth, and the leng sleepe of the body groweth vpon mee, from which we shall not wake

Euening Prayer.

wake, till the dead rise again
at the sound of thine
Angelles Trumpet. I
beseech thee lightn thou
then the eyes of my mind,
so as I may not sleepe in
everlasting death, by the
quenching of my faith, but
rest in thee, to whom euен
the dead are alive; Which
livest and raignest with
the Father, and the holy
Ghost, one God world
without ene, Amen.

August.

Augustine his Ladder
to Paradice.

Being busied on a certaine day with the bodily labour of hands, when I had begonne to consider of a spirituall mans exercise: Foure degrees or steppes suddenly offered them selues unto my consideracion, which were, Rea-
ding,

Augustine his

ding, Meditation, Prayer, and Contemplation. This is the Ladder of secluded men, of solitary men, wherewith they are lifted up into heauen, it is a Ladder distinguished and noted but with a few degrees or stepps, and yet of an unmeasurable, and incredible greatnessse. The first part of the which is stayed vpon the earth, but the uppermost part pierceth the clouds, and searcheth the secrets of the Heavens. These degrees or steps, as in names and number they are divers, so in order and number they

Ladder to Paradice.

they are distinguished. Whose properties and benefites, surely euery of them, what they may bring to passe in vs, How betweene themselues they differ and excell, if any one would thoroughly consider, whatsoever labour or study he shal bestow in them, he shall briefly and easily thinke and thinke againe upon them, in regard of the greatnesse of their profit, sweetnesse, and delight. For Reading is a diligent and earnest looking on the scriptures, with a bending and straying of the mind. Meditation is a studious action

Augustine his

action of the minde searching out the knowledge of the secret truth, by the leading of ones owne and speciall reason. Prayer, is a devout intention of the minde to God, for the putting away of euill things, and the obtaining of things that are good. Contemplation, is a certaine lifting vp of a stayed minde to God, tasting the joyes of eternall sweetnesse.

A

Ladder to Paradise.

A discription of the parts and duties of those four degrees.



Herfore the discriptions of the four degrees assigned it remaineth that wee should see their parts and duties. Reading searcheth. Mreditation findeth. Prayer saith or maketh intercession. Contemplation, seeleth or tasteth. Wherupon the Lord himselfe, saith. Secke and ye shall find, knocke, and it shall

Augustine his

bee opened vnto you.
Weeke by reading and pee
shall finde in meditating.
Knocke ye by prayer, and
it shall bee opened to you
in contemplation. Rea-
ding setteth the mouth
as it were to sound meate.
Meditation cheweth and
breaketh prayer obtap-
neshast. Contemplation
is the same sweetnesse
which gladdeth and con-
sorseth. Reading is in the
barke or shell, Meditation
in the fat. Prayer in the
supplication of desire. Con-
templation in the delecta-
tion of gotten sweetnesse,
which that it may appeare
more

Ladder to Paradice.

more plaine, I will apply
one example out of many.
I heare in reading, Blef-
sed are the cleane in hart
for they shall see God.
Beholde a short sentence,
but sweet and manifolde
in knowledge. I come o-
uer and belde to the sole
of the soule, as it were of a
Grape, the whiche thing
after the soule hath dil-
gently saene into it sayth
within it selfe, may there
be any god? I will come
to my heart and will try
if happily I may vnder-
stand and finde thackan-
nesse, for this thing is pre-
cious and worthy to be

B 2. v. 11. 13

Augustine his

wished for, the possessors of which are called Gods, to whom is promised the sight of God, which is eternall life, which is commended with so many testimonies of holy scriptures. Wherefore desiring this thing more plainly, to be expounded to it selfe, it beginneth to chew and breake this grape, and putteth it into the presse, until it moueth reason to search out, whether this cleannessesse so pretious and worthy to be wished for, can be, and how it may be had.

The

Ladder to Paradice.

The office of Medi- tation.



THE P commeth diligent and earnest Medita-
tion, it tarrieth not behinde, it bath not any thing in the
superfiske or outside of another, it pitcheth soote, it
pferceth the inward parts, it seeketh every corner, it
considereth heedely, that he hath not sayde, Blessed
be the cleane in body but in minde: because it suffi-
ceth not to have harmeles hands from evill wroke,

B; but

Augustine his

but that also we shoulde
be cleansed in mind from wic-
ked thoughts. Which is
confirmed by the authori-
ty of the Prophet saying.
Who shall ascend into
the hill of the Lord, or
who shall rise vp. in his
holy place: euen he that
hath cleane hands and a
pure heart. Also this Me-
ditation. it considereth this
cleannessse of heart which
the same Prophet would.
Thinke also how carfull
blessed Job was in keep-
ing this, who said, I haue
made a couenant with
mine eyes that I would
not thinke any thing of
the

Ladder to Paradice.

the Virgin. See how much the holy man strayed himself, who shut his eyes least hee should behold vanitie, lest by chance unawares hee should respect that, which afterwards inwardly he might desire. Afterward and after such sort that the prophet hath entreated of the cleanliness of the heart, he beginneth to speake of the reward thereof. How glorious and delectable a thing it woulde bee to see the face of the Lord so long wished for, beautifull in fairenesse aboue the Sonnes of men. Now not abiest and base

Augustine his

not having a bope with
which his mother cloathed
him, but arrayed witt a
robe of immortallty, and
Crowned with a dia-
deme, with which his sa-
ther hath crowned him
in the day of resurrec-
tion and glory, the day
which the Lord hath
made. Prediction think-
eth, that in that vision,
there shall bee that fulnes
of which the prophet spea-
keth. We shall be satisfied
when thy glory shall ap-
peare. Doe you not per-
ceive how much weour
hathflowed out of a little
grape, how great a fier is
risen

Ladder to Paradice.

risen out of this sparke,
and how much this little
text is extended in the same
Meditation. Blessed bee
the cleane in heart, for they
shall see God. But how
much yet might bee exten-
ded or enlarged, if any one
should come that hath pro-
ued such things ? For I
seele that the well is deepe
and I in these things ba-
skilfull , I have scantily
sound a vesse, in which I
might draw vp few things
The soule inflamed with
these lights, sacrificed with
these desires, the Alablaſt-
er box of sweete oyntment
broken, beginneth to sa-

135 103,

Augustine his

noȝ. not of tast, but as it were of an odouiferous sent. Of this the soule doth gather, how sweet a thing it is, to seele the experiance, wherof it hath knowne Meditatiō to be so pleasant. But what shall the soule doe, it burneth with desire to haue it, but it doth not find in it selfe, how it may haue it, and in how much more it searcheth, the more greatly it desireth, whilst it setteth before it medita-
tion, it setteth before it also sorrow, because it under-
standeth not the sweetnes which Meditation shew-
eth to be in the cleanness of heart.



Ladder to Paradice.

heart. For it commeth not of reading and meditating to understand this sweetnesse, except it bee given from aboue, for to reade and meditate is as common to the euill as to the good. And those Philosophers of the Gentiles by the leading of reason found out in what the chuse of true goodnesse consisted. But because when they had known God, they glorified him not as God (but presuming on their owne power, they sayde bee will magnifie our owne tongues, our lipps & our owne) they deserued



Augustine his

ued not to understand what they might see. They vanished in their owne thoughts, and their wisedome is devoured, which humane study of discipline had bestowed vpon them, not the spirit of wisedome, which onely giveth true wisedome, which is to say, sauory knowledge, which when it is in whomsoever that inestimable sauory gladdeth and comforteth. And of that it is said, wisedome doth not enter into a malicious soule. For this is of God alone, and as God had given the office of baptizing to many, yet in

Ladder to Paradice.

in baptis me he hath retayned to himselfe onely, the power and authority of forgiuenesse of sins vnto him. vpon John hath sayde of him distinctly. this is hee which baptiseth in the holy Ghost. And of him we may say, this is hee which giueth the last or sauor of wise dome, hee maketh knowledge savoury to the soule. For truely speeche is giuen to many. Wisedome to a fewe, the which the L O R D distributeth to whom hee will and how hee will.

The

Augustine his

The office of Prayer.

But the Soule
perceiving of
it selfe, that it
cannot attaine
to the desired sweetnesse of
knowledge & experiance,
& by how much the more
it commeth to the secret
heart, by so much the more
God is exalted, it hum-
bleth it selfe vnto prayer
saying. Lord whiche art
not seene but of cleane
hearts, I haue searched in
reading, I haue sought in
me: itating, how true
cleannesse of heart may be
had

Ladder to Paradice.

had, that by that meant's
I might know thee. I did
seeke thy face O Lord,
thy face O Lord did I
seeke. I haue long medita-
ted in my heart, and in my
meditation the fier waxed
hot, and my desire more to
know thee, whilst thou
breakest to me the bread of
holy scripture, and in the
breathing of bread, in
which then art more
knowone. And how much
more I know thee, I lon'g
the more to knowe
thee, not in the botke of
the letter, but in the see-
ing of practice and exper-
ience. Neither do I humbly
aske

Augustine his

aske this O Lord, for my
merits, but for thy mercy.
Because I confesse I am
unworthy and a sinner,
but yet the dogs doe eate
of the crums that fall from
their masters table. Give
me O Lord an earnest of
the inheritance to come, at
least one droppe of heaven-
ly ratne, wherwith I may
cole my thirst, for I burne
with great desire.

The office of Contem-
plation.



With these and
such burning
speeches, the
soule doth in-
flame

Ladder a to Paradice.

flame her desire, like as
shee doth shew her affecti-
on. With these incantati-
ons shee calleth vpon her
bridegrome. But the
Lord whose eyes are vpon
the righteous, & his eares
open only vnto their pray-
ers: euен those their pray-
ers he tarieth not so, vntill
they shall end their speech,
but interrupteth the mid-
dle course of their prayer
and making speede offe-
reth h mase lse, and compas-
sed about with the dew of
heauenly sweetnesse, mee-
teth the longing soule, and
anointed with excellent
oynments refresheth the
mea-

Augustine his

wearyed soule, comforteth
it chungrie , satneth the
voure , maketh it forget
earthly things, quickneth
it vnmindfull of it selfe, in
strengthening it merua-
lously. And as in certaine
carnall and fleshely plea-
sures, carnal concuiscence
doth so much ouercome,
that it loseth all the vse of
reason: So of god right,
worthily in this supernall
Contemplation, carnall &
fleshly motions are quite
consumed and swallowed
up from the soule, so that
the flesh may contrary to
gainsay the soule in nothing
& man become altogether
spirituall. Signes

Ladder to Paradice.

Signes of the holy Ghost comming to man.

LOOKE holde
dost thou ap-
peare when
thou wilt doe
these things, and what
igne of thy comming?
Whether are daepe sighes
and teares witnesses and
messengers of this comfor-
t and gladnesse. If it bee so,
this is a new meaning,
and an unusuall igne.
For what agreement is
there of comfort to sighes,
of gladnesse to teares: but
yet

Augustine his

yet if these are to bee called
teares, and not rather the
overflowing abundance,
of the inward dew poured
upon, and a signe of an in-
ward washing, and an
outward clensing. Like as
in baptisme of Children,
by the outward washing
is signified and figured the
inward washing of the
soule, so here the inward
clensing goeth before the
outward washing. O hap-
py teares by which the in-
ward spotts are purged,
and by which the burning
flames of sinnes are quen-
ched. Blessedare you that
so mourne, for you shal re-
joyce.

Ladder to Paradice.

joyce. O soule acknowledge thy Bridegrome with teares, embrase thy long wished for. Now bee drunken with the flowing streame of pleasure, sucke milke and honny from the breast of his comfort. These be the cleane giftes and comforts which thy Bridegrome hath gien thee, which are sobs and teares. He bringeth to thee drinke w teares in measure these teares are bread to thee day & night: bread truly strengthening mans heart, sweeter then honny and the bonnies Combe. O Lord if these teares bee

Augustine his

so swete which are dited
by throug' y remembrance
& desire of thes, how sweet
shall the joy bee conceived,
by the open and m' nisest
sight of thes. If it bee so
swete to weepe for thee,
howsweet will it be to bee
glad and rejoyce with thes.
But why doe we set forth
in common , these secret
conferences of that? Why
doe we endeuor to expresse
eternal affections in com-
mon words. The vni-
pert vnderstand not such
things in the booke of ex-
perience: whom the same
annoynting teacheth. And
other wayer the outward
letter,

Ladder to Paradice.

letter profiteth not the reader any whit. Little sa-
uoy is the reading of the outward letter, except it
can take the exposition and inward sense from the
heart.

How the Soule remai- neth, the feruency of the holy Ghost ceasing for a time.

O My soule wee
haue a great
while pson-
ged speech. It
were god for vs to be here
with Peter and John, to
be hold

Augustine his

beholdes the gloriy of the
Bridegrome and to tarry
long with him. But I
would to bee made here,
not two or threé taberna-
cles, but one, in which wee
might bee together, and
take delectation together.
But as the Bridegrome
saith let me depart, for now
riseth the morning, thou
hast received the light of
grace, and the visiting
which thou didst desire.
Therefore the blessing be-
ing given, the sinnow of
the thigh mortified, and
the name changed from
Jacob to Israel, the bride-
grome long wished for,
with

Ladder to Paradice.

withdreweth himself for a little time. He withdraweth himself aswell from the foresaid vision, as from the sweetnesse of the Contemplation, notwithstanding he remaineth as much as to government, as much as to glory, and asmuch as to peace and quiet.

Here is rendred a caule why the feruency of the holy Ghost leueth the Soule a little time.

But thou maest not be
Astreide Spouse, nor
C

Augustine his

dispaire, neither thinke thy
selfe dispised although the
Bridegrome withdraw
his face from thee a little
while: All is wrought for
thy good, and of his com-
ming and going away
thou gettest profit. Hee
commeth to thy comfort,
he goeth away as a war-
ning to take heed, least the
greatnesse of consolation
should heave and puffe
thee vp, least if alwayes
the Bridegrome should
be with thee, thou shoul-
dest begin to contemne thy
fellowes, and attribute
such continual visiting not
to grace, but to nature.

But

Ladder to Paradice.

But the Waide gromie gi-
ueth this grace to whom
hee will, and when hee
will, it may not bee
possesſed by right of Inhe-
ritance. It is a common
proverbe y too much fami-
larity breedeth contempt.
Therefore he goeth away
leauy too much conti-
nace he shoulde be contem-
ned, and being absent hee
migh̄t be the more wished
for: and the more wished
and desired, he migh̄t the
more ardently bee sought
for. Moreover what is pre-
sent life, which (in respect
of future glory, that shal
be reveled to vs) is like a

Augustine his

riddle, by which now wee
knowe in part. For wee
hauen not here an abiding
Cittie, but we seeke one to
come. ^{to} Therefore wee
should not esteeme ba-
nishment for a country, a
token for a great sum of
money. The bridegrome
commeth, likewise he go-
eth away, now bringing
comfort, then changing
our generall state with in-
firmity, a little while bee
suffereth vs to tast how
sweete he is, and before we
can fully seele it, hee with-
draweth himselfe, and so
as it were with spread
wings hauering ouer vs,

Ladder to Paradice.

þ; ou oketh vs to flie, as though he would say. Behold you tast a little, I am sweet, if you will fully bee satisfied with this sweetnes, run yee after me in to the sweete sauer of my oyntments having your harts lifted vp, where I am, on the right hand of God the Father, where you shall see me, not by a glasse or in a riddle, but face to face, and where your hearts shall rejoyce fully, and your joy no man can take from you.

Augustine his

A care and diligence
of the Soule that it
be not altogether
forsaken of
God.

But take heed thou people
how the bride
groome may
turne away him self from
thee. He goeth not far,
and though thou seest not
him, yet he full of eyes leeth
thee before & behinde. thou
canst never hide thy selfe
frē him. He bath also about
thee sp̄ces, his messengers
most witty, and prudent
spies,

Ladder to Paradice.

spies, that they shold
marke how (the Bride-
grome absent) thou beha-
uest thy selfe, and might
accuse thee before him; If
they perceiue and finde in
thee any signes of wanton-
nesse or scurritie, this
Bridegrome is ielous, & if
thou entertaine an other
louer, if thou fancy to
please others, he will pre-
sently seperate himselfe
from thee, and cleave to o-
ther yong ones. This bride-
grome is delicate noble
and rich, goodly to beholde
in beauty aboue the Sons
of men. And therefore he
doth not vouchsafe or

Augustine his

thinke worthy to haue any other then a beautifull Spouse. If he see in thee a spot or a wrinkle, presently hee turneth away his face. He cannot endure any uncleannesse. Wherefore be thou chaste, be thou modest and humble, that so of aby **W**idderome thou maist desire often to be visisted.

The office and effects
of euery one of the
degrees by repe-
tition.

Therefore that those
things that are diffi-
cultly

Ladder to Paradice.

ly spoken, ioyned and vni-
ted toge:her, may seem
the better, let vs gather
(by repetition) the sum-
of such thinges spoken of
before, like as that before
noted, may be seene in the
foresaid examples, how
those steppes and degrées
may agree together, and
as ioyntly and severally
they may surpasse or excell
eyther other. For reading
as it were a ground
worke and chiefe meane:
first offereth it selfe, and
in matter being ministred
sendereth vs to meditation
And then Meditation vult
gently inquireth, what is

¶ C 5 wor

Augustine his

worthy to bee sought for, and as it were digging, findeth treasure and she weth it. But when it cannot obtaine of it selfe, it sendeth vs to Prayer. Prayer lifteth vp it selfe with all vehemency, when it findeth by the sweetnes of contemplation, the treasure worthy to bee desired. Committing to this, when it moistneth the thicke soul with the dew of heavenly sweetnes, it rewardeth the labour of these three before. So then reading is an outward exercise, Meditation an inward perceiving, Prayer a desire; and

Me.



Ladder to Paradice.

Meditation aboue al sense. The first degree is of beginning, the second of pre- ficing, the third of deuout- nes, the fourth of blessed- nesse. But these degrees, are so linked together, and are so seruicable, in sup- plying helpe one to ano- ther, that those going be- fore without those that fol- low, profitte little or no- thing, and those that follow without those that goe be- fore, seldome or never pro- fitte. For what profiteth it to bse the time with conti- nuall reading, to run ouer the great acts & writings of holy men, except in
brea-



Augustine his

breaking and cheling on them, wee may sucke the iuyce and passe it through in swallowing it, euen to the most inward part of the heart, that out of them wee may diligently consider our state or order of life, and study and indeuor to doe their werkes, whose deeds and writings we couet to reade often. Wher
bow shall wee conceare these things in minde, or how may wee take heed, least in meditating on some of their falsly, and basly, wee shold passe the bounds set downe of the holy Fathers, except first

Ladder to Paradice.

first we shall be instructed
by reading or by hearing,
for hearing after a certain
manner belongeth to rea-
ding. Whereupon wee
were wont to say, not on-
ly to haue read those books
which we read to our selues
and others, but also those
which we haue heard of
our Masters. Also what
profiteth it a man when
he may perceiue what may
be done by meditations,
except he getteh helpe by
prayer, and Gods grace to
obtaine to them. Every
good gift and euery perfect
gift, is from above, com-
ming from the Father of
Lights,

Augustine his

Lights, without whom
we can doe nothing. It re-
quired prayer of the Sa-
maritane woman, when
he said, if thou knewest the
cist of God, and who it is
that sayeth to thee giue
me drinke, thou wouldest
haue asked of him, and haue
would haue given thee
water of life. The wo-
man hearing this, (as if
she had beeene instructed by
reading) meditating in her
heart to bee good and profi-
table for her to haue this
water: Therefore infla-
med with desire of haunting
it, turned her selfe to pray-
er, saying, Sir giue me of
that

Ladder to Paradise.

that water, that I may not thirst, neither come hither to draw. Note the hearing of the word of God, and the meditation upon it, incited or stirred her up to prayer. For how might she bee carefull and earnest to aske, except first meditation had moved her? For what had meditation going before profited her, except prayer following did shew what she had requested to attaine to. Therefore to the end that meditation bee profitable, it behoueth that devout prayer should follow the effect of whiche is this it were

Augustine his
were the swætnesse of
Contemplation.

Here are declared all
these degrees so to bee
conioyned, that they
are insepara-
ble.

Only of these we
may gather y
reading with-
out meditati-
on is barren. Meditation
without reading is errone-
ous. Prayer without me-
ditation is nothing near-
ness. Meditation without
prayer unprofitable. Pray-
er with devoutnesse an ob-
tainer

Ladder to Paradice.

tainer of Contemplation. The obtaining of Contemplation without Pray-
er is veryp rare or miracu-
lous. For God of whose
power there is no number
or ende, and whose mercy
is aboue all his woxies,
reareth vp Sonnes to A-
braham out of stony stones,
whilst or as yet hard and
unwilling, hee bringeth
them together to assent,
that they may be willing.
And so as prodigall (as it is
a comon saying) he draw-
eth the Dre by the horne,
wher not called he putteth
in himselfe. Whiche thing,
and if when we reade to
happen

Augustine his

happen to some men, as to Paule and some others, yet notwithstanding wee ought not as in a manner of tempting God, to take vpon vs diuine things, but to doe that which belongeth vnto vs, that is to read and to meditate in the law of God. To pray to him þ he wold helpe our infirmities, and consider our imperfections. Which he teacheth vs to doe, saying, aske and yee shall receive, seeke and yee shall finde, knocke and it shall be opened vnto you. For now the Kingdome of heauen suffereth violence, and the violente

Ladder to Paradice.

violent taketh it by violence. See if the properties of the four degrees aforesaid, in their agreeable distinctions, can bring to passe how they may agree together, and what every one of them may effect, or accomplish in vs. Blessed is the man whose mind is at leisure, from other busynesses, hee alwayes desireth to be exercised in these four degrees, who, althings that be hath being solde, buyeth that fielde in which ipeth hid the treasure long wished for. Marke yee and consider how sweete the Lord is.

Wtho

Augustine his

Who that is exercised in
the first degréé, heedful & cir-
cumpect in the 2. devout
in the 3. & in the 4. lifted up
aboue himselfe, he doth as-
cēd by these (which he hath
disposed & set in order in his
heart) frō vertue to vertue
untill hee may see the Lord
of Lords in Sion. Blessed
is he to whom it is grāted
to remaine in this highest
degréé, even a small time,
for he may truly say, be-
hold I see the grace and fa-
vor of God, behold I con-
template with Peter and
John, behold wth Jacob y^m
often times delighted wth
the embracings of Rachel.

But

Ladder to Paradice.

But let this man beware, least after this Contemplation in which bee was listed up to heaven, bee fall downe by any disorderly occasion, into the bottomlesse pitt, nor after that visiting ended, he bee turned into lascivious deeds of the world, and inticements of the flesh. When in trath the weake sight of mans minde, cannot long indure the brightnesse of the true light, let it descend easily & orderly, to some one of the three degrées, by which it had ascended, and by course it turne, now in one, now in another, it may stay, as in

Augustine his

in consideration of the place and time, then is it by so much the nearer to God, by how much it is the further from the first steppe or degré. But alas the fraile and miserable condition of man! beholde wee apparantly see by the leading of reason, and the testimonies of scriptures, the perfection of good life, to bee contained in theie fourre degrées; And in these spiritual good things mans exercise ought to bee imployed. But who is he? and we wil praise him. To wil is present with many, but with a few to personine, and

Ladder to Pavadice.

and would to God wee
were of that few.

Foure Causes which
draw vs from these
four degrees.

BUT there are
four causes
which draw vs
often times fro
these four degrees, that is
to wit, unavoidable neces-
sity. Commodity of ho-
nest businesse. Humane
infirmitie, and worldly va-
nity. The first excusable,
the second tolerable, the
third miserable, the fourth
culpable. For those whom
such

Augustine his

such cause withdrawel
from a holy purpose, had
bæne yet better not to
know the glory of God,
(then known) afterwards
to gae backe. What ex-
cuse shall we haue for sin?
for iustly can the Lord say
what should I haue done
for thee and haue not done
it. Thou wast not and I
haue created thee, thou hast
sinned, and madest thy selfe
the seruant of the Devil,
and I haue redeemed thee,
thou diddest runne a race of
the world with the wic-
ked, and I haue chosen
thee. When I gaue thee
grace in my sight & would
make

Ladder to Paradice.

make an abiding with thee
thou despisedst me, and not
only hast cast behinde
thee my wordes but my
selfe, and hast walked after
thine owne concupisces
But O good God, gentle
and meeke, a sweete friend,
a wisse councelloc^z, a strong
hylper, how vaine how rash
is he that renounceith thee,
that putteth back so milde
and quiet a guest from his
owne heart. O vnhappy
and dangerous change, to
put away his Creator, and
to receve hurtfull cogita-
tions. Yea that secret seate
of the holy Ghost, the se-
cret of the heart, whiche a

D little

Augustine his

little time before, bent and applyed it selfe to heauenly toyes, so suddenly to bee suppressed with vnicleane thoughts and sinnes. The stepps of the Widegrome are but yet fresh in it, and now adulterous desires are let in. It enfull beseeemeth and tis a filthy thing, the eares which euen now heard the wordes, which are not lawfull for man to speake, and so come to bee inclined to heare fables, and slanders, the eyes which euen now were baptised with holy and devote feares, so suddenly to be turned to beholde vanities,

Ladder to Paradice.

nities, the tongue which even now sweetly song the wedding song, which had reconciled the Bride & her bridegroom, with eloquent persuasions, and now lead her into the fauorne again, to bee turned into baine speeches, to scoffing and scurrillity, to forge deceipts, and to report euill. Lord be it far from vs. But if it happen we slide into such faults through humaine infirmitie, we should not then dispaire, but let vs runne backe agin to that milde and mercifull p̄fisition who taketh the simple out of the dust, and lifteth the

D 2 p̄ce

Augustine his

poore out of the myre, and
which will not the death
of a sinner, he will againe
cure vs. Let vs pray God
therefore that those impa-
diments which withdraw vs
from his Contemplation,
that for the present he will
mitigate them in vs, and
hereafter utterly take
them from vs. Who
bring vs by those soresayd
degrees from vertue to
vertue, vntill wee see the
God of Gods in Sion.
Wher the Elect shall
not receive the sweetnesse
of Divine Contemplati-
on droppe after droppe, but
(incessantly replenished
with



Ladder to Paradice.

with the riuier of pleasure)
shall haue that ioy which
no man shall take from
them, and peace, not subiect
to any alteration, peace
into it selfe.

Amen.

¶ 3 The



THE SINNERS
GLASSE.

CHAP. I.
How God gaue the soule
to Man.

In the begin-
ning, God on
the first day,
gaue to man
and woman reasonable
soules, such as continu-
ally hee breatheth into e-
very one in their creati-
on. My Father sayth
Christ, worketh even till
now, and I also worke.
The flesh is begotten of
the flesh. But one soule
be-

Glasse.

begets not an other. Touching all other living creatures, it is saide in the first of Genesis. Let the waters bring forth, &c. And let the earth bring forth living creatures, &c. But neither the water nor earth bringeth forth the Soule, for God inspirereth that into man. And man hath not originall sinne, by reason of the soule, but by the flesh, from whence y^e soule is made guilty of the first fault, or original sinne, whiche the flesh doabwest or poureth into the soule, with which

D 4 flesh

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flesh the soule is united in person, although differing in nature, for the acts & deedes of the body are of one sort, and the actions of the soule of another. And yet notwithstanding the vices of þ body may charge the soule. Because the soule was given to that ends that it should correct the un lawfull motions of the flesh, whether they happen by negligence or ignorance, which cannot be excused. Like as when the scholler or servant by the negligence of the teacher or master doth offend, the tea-

Glasse.

teacher or master cannot bee without blame: So no lesse can the soule bee blameles, when it ought to governe and cause the flesh to obey.

CHAP. II.

A distinction between
the spirit and the
soule.

The Soule and the
spirit although they
bee two wordes, and
names, it is not to be
understode, that they
are of severall essence or
being in a man but are
clearely one essence, and

Do sub

The Sinner's

substance, as seise one of
pure nature, for in these
two words, as there is
not understood a double
substance, yet in them,
there is a difference to be
noted, by a double force
of the same essence or be-
ing in a man. As thus the
spirit is taken as the high-
er, and the soule is taken
as the lower, or inferior
part. The soule, in that
it is a lively, and an e-
verlasting thing, and
maintaining life, in the
body, is reckoned as it
were the lower part.
But the spirit in that it
is spirituall, stiyeth vp to
the

Glasse.

the highest, and is serued
from the Soule, that it
might be knited to God:
because as it is written,
that cleaving to God is
one spirit with him. Happy
is that division, of the
spirit from the soule, and
maruaulous, which bee-
ing lifted vp unto the
Lord, is transformed in-
to his Image. And thus,
at that present & instant
lifting vp of the Spirit,
the soule which is the in-
ferior part, is most qui-
etly in peace. and great
tranquilitie. And the spi-
rit which is the higher
and purer part, is exalted
into

The Sinners

into excellent glory, and
rejoycing. My soule, saith
the virgine, doth magni-
fie the Lord, and my spi-
rit rejoyceth in God my
Saviour. Men may per-
ceue, being touched by
the word of God, either
in their sorrow and con-
trition (being cast downe
by the power of the same
word) or comforted ther-
by, how the soule and spi-
rit are deuided. For as
the very truth saith, the
word of God is quicke
and of great force, more
piercing then the two
edged sword, even rea-
ching out to the division

of

Glaſſe.

of the ſoule, and the ſpirit. So that no diuision amongſt men is ſo much to bee marueiled at, as when that which is eſſentially one, and in diuineable, ſhould be parted in it ſelue. Now before y this ſoule and ſpirit doe leauue our bodies, we muſt conſider and understand an other ſpirit, a leaged by the Apoſtle, which is the grace of the holy ſpirit, the which the Apoſtle doth pray that it may remaine in vs ſound, and whole, because that ſpirit doth ſlie from that which is ſained, and remoneth

The Sinners

mouth it selfe from the thoughts which be wout understanding. There-
fore with continuall Me-
ditation, wee shoule ex-
ercise our selues and con-
sider our misteries and
wants, our labours and
sorrowes. For we entred
into this life with mour-
ning, and liue in it with
trauell, and must againe
put it of with paine and
feare. Thereforwe wee
ought to thinke, how
short our life is, how
fratle a life it is, how cer-
taine it is that wee shall
die, and how uncertaine
the howre of death is.

Let

Let vs consider with how many bitter grieses life is mired, if any thing bee sweet and joyfull, in the way of this life facinng on vs, how deceiptfull it is, and to bee suspected: how unconstant and transitory it is, whatsoever the loue of this world bringeth forth, whatsoever shew of temporall brauery it promiseth. On the other side, let vs consider, the pleasant beauty, and sweetenes of our heavenly countrey. Let vs take heede and well weigh from whence wee are fallen, and

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and where we lie, what we have lost, and what we find: that on both parts wee may understand, how much wee ought to insurne and lament in this exile, and banishment. And then hereupon it is that Salomon saith, he that setteth before him knowledge, setteth before him sorrow. Because, by how much the more a man knoweth his evills, by so much the more hee bath cause and ought to sigh and groane.

Chap.

Glasse.

CHAP. III.

How man is made to
the Image of his cre-
ator.

The reasonable soule & belonging to understanding, is made according to the Image & likenes of God & it may know & creato; by his Image, & loue him because of his likenes: for according to & image of God, it hath reason, and according to his likenes it hath loue or charity, for as the creato; which created man according to his own Image, is charity good and full, patient & meek, pure and

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and pitiful with other notable and holy vertues read of him. So a man is created, that hee should hane charity, that hee should bee god and iust, patient and meeke, pure and pitifull. Which vertues, any man, by how much the more hee bath them in himselfe, by so much the nearer he is to God, and beareth the greater likenes of him his Creator. But if any man, by the wrong wayes of vices, and the crooked turnings of evills, doth out of kinde, wander from this most noble

Glasse.

noble likenes of his crea-
tor, then it shall become
of him, as it is written,
A man when hec was in
honor did not understand.
sc. for what greater ho-
nour may there bee to a
man, then to bee made
according to the likenesse
of his creator, and to bee
adorned with the same
rōbes of vertues, that he
is of whom it is reade.
The Lord is King, and
hath put on glorious ap-
parell, sc. Which is,
that he is glorified with
all the shinning of vertues,
and garnished with the
honour of all goodnesse.

W^m hat

The Sinners

What greater disgrace
may there be to man, o;
vnhappier misery, that
this glory of his Crea-
toz being lost, hee should
slide and fall into the de-
formity, and vreasona-
ble similitude of a bruite
Beast. Wherefore let
every man, more dili-
gently have his minde
tred, into the excellencie
of his first state and con-
dition, and acknowledge
in himselfe, the most
worshippfull Image of
the holy Trinity: and
strive with him selfe, to
obtaine the true honour
of the divine likenesse, by
the

Glasse.

the noblenesse of good
conditions, and maners,
and the exercise of ver-
ties, that when hee shall
appeare, what he is, then
hee may shew himselfe,
like vnto him that mar-
uailously made him to
his likenesse in the first
man, and more marui-
lously renewed him in the
second.

CHAP. IIII.
That the soule is no
part of God.

The soule is no part
of God, the muta-
bility into which it
runneth pouerth that,
so:

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for God is immutable,
or unchangeable. The
soule is often changed,
by reason of sinne, and
sometime changed by
reason of paine, and be-
ing damned, becomes
most miserable. Yet no-
thing may hurt it, but
when it departeth from
God. It departeth, when
it sinneth, wherupon the
miserable runnagate frō
God, is tormented. Se-
uered from one, it is
scattered into many
things, and by reason of
the intemperance of it,
is made as it were sicke,
and corrupt, and is be-
come

Glasse.

come discomfited, and grieved. Therefore the bodily senses (the memory being distempered or disturbed) are disquiet and heavy, they are made feeble, and disinistrate. Then the flesh doth suffer, then faintings begin, and violent death houereth about. Surely a man turned from God by sinning, is froward, and unfortunate, because he disagreeing with God, is also at discord, and discontent with himselfe, and bringeth paine of himselfe into himselfe.

Chap.

The Sinner's

CHAP. V. That the soule is immortal.

A man consisteth of a body and soule, and whatsoever is seene, with these bodily eyes, is made for the body, the body for the soule, but the soule for God: that when the body returneth to the earth, out of which it is taken, the spirit may returne to God, who gave it. The soule giueth life to the flesh, when it commeth, (no other wayes then the Sunne gineth light to the day) and it causeth death when it departeth: yet

Glasse.

yet death dooth not consume the body and soule, once tyned together, but parteth them vntill both of them come againe, to their first originall or beginning. And least any man should thinke, the soule to be consumed by the death of the body, let him heare what the Lord saith in the Gospell: Feare ye not them (sayth he) which kill the body, but the soule they cannot kill.

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CHAP. VI.

Of the loue and friend-
ship betweene the
body and the soule.

Vnderfull is
the fellowship
of the flesh and the soule,
the breath of life, and the
clay of the earth: for thus
it is written, God made
man of the clay of the
earth, and breathed into
his nostrels, the breath
of life, giving to him
sense, and understanding,
that by sense, hee shold
quicken the clay assotia-
ted to him: and by under-
standing, he shold rule
and

Glasse.

and gouerne it, and by that understanding, hee shewld enter inwardly into himselfe, and behold the wisdome of God; and that by sense, hee shoulde goe forth, and behold the woxes of his wisedome. By vnderstanding hee hath enlightened man inwardly, and to sense he hath abroad, beautified, and made things so faire that man might finde delight, and recreacien in both of them: felicity inwardly, and outwardly: and abroad pleasure and gladnesse. But because the outward good thing s

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cannot indure long: man
is commanded to re-
turne from them, to
things inward, and from
those inward things, to
ascend to higher mat-
ters. For, of so great a
dignity, is the state and
condition of man, that
no good thing, besides
the chiefe good, may suf-
fice him. It is very mi-
raculous, that such di-
uerse & contrary things,
one fr̄o the other, might
conioine together in one.
Neyther lesse maruay-
lous is it, that the euer-
lasting and living God,
hath soyned himselfe to
our



Glass.

our molde and clay, that God and clay should bee
united together, so great a highnesse, and so much
basenesse: for nothing is higher then God, and
nothing more base then slime and clay. Maruay-
lous was the first con-
junction, and maruailous
the second, nor lesse mar-
uailous shall the third
bee, when men, Angells,
and God, shall bee one
spirit. For with the same
goodnesse is man good,
with the which the An-
gels are good, and with
that selfe goodnesse, both,
and either of them are

E : blt d





The Sinners

blessed. If so it bee, that both doe desire the same thing, with the same will and the same sprite. For if God could soone such a differing and unlike in nature, as is of the flesh and soule, to bee of one league, confedera-
cy and friendshipp, no doubt, it is as possible for him, to exalt and extoll a reasonable creature, to the partaking of his glory, which is brought lowe, even to the company of an earthly body, that the same body being glory-
fied, it may bee to it a glory, which was a bur-
then,

Glaſſe.

then, yea even to the fellowship of those blessed spirits, which haue continued still in their brightness and purity. Very certainly the most high-est hath created man to that purpose, of his onely and māre loue, without any necessity, that bee might become partner of his happiness. If therfore so much joy, and so great gladnesse, is in this temporall life, which consisteth by the presence and company of the ſpirit, in a corruptible body, then how much more gladnesse, and joy shall

The Sinners

Shall there be in the eternall and everlasting life, which consisteth by the presence of the Godhead, in a reasonable spirite. Therefore let the body bee subject to the soule, and the soule to G D D, and it shall be one spirite with him, so that it remayne in humility, and acknowledge the grace and fauour of him the Creator of it, by whom it is to be exalced and glorified.

Chap.



Glasse.

CHAP. VII.

For what cause the soule is vnited to God.

IT is his commannement, that wee should abide in his loue, abide you, saith hee, in my loue: For my loue he hath coupled man unto him, that hee should haue him alswaies, and should ever remaine in him, delighting, reioycing, and magnisying of him, and in him. Man is coupled by loue unto his Creator: soz it is the onely bond of loue, that bindeþ them together. By

¶ 5 the

The Sinners

the loue of God, all of vs cleaue vnto him : by the loue of our neigbor, we are all one together, that the goodes of all shoulde become the goodes of euerynone, and whatsoeuer any one hath not of himselfe, hee shoulde possesse it by another. Charity and loue is the way of God to men, and the way of men to God : for through loue God came to men, hee came into men, and hee was made man. By charity and loue men loue God, they chuse hym aboue all thinges, they flie vnto him,

Glasse.

him, and loue to him. So familiar is charity with God, that hee will haue no abiding place, where Charity is not. Then if thou hast loue and Charity, then hast God, because God is charity.

CHAP. VIII. A perswasion to loue God.

VV Ketch that I am, how much ought I to loue my Lord my God, who made mee when I was not, redeemed mee when else I had beeene lost, and perished. I was not, yet hee made me

The Sinners

me of nothing, neither
stone nor tree, nor birde,
nor any of the brute crea-
tures. But his pleasure
was to make me a man,
he gane mee life, senses
and discretion. I had pe-
rished, hee descended to
mortality, hee tooke vpon
him mortality, hee usse-
red his passion, hee ouer-
came death, and so resto-
red mee. I had perished,
and had been cast away,
because I was solde in
my sinnes. Hee came af-
ter mee to redeeme mee,
hee weighed the price of
his precious blood for
mee, and by that meane
brought

Glassē.

brought mee backe from
exile, and redēmed mee
from bondage. Also hee
called mee by his name,
that the memoriall of
him should alwates bee
with mee. He anoynted
me with the oyle of glad-
ness, with the whiche hee
was annointed, and that
of Christ I should bee
called a Christian. So
his grace, and mercy,
hath alwates preuented
me. Hee my God hath
often deliuered mee from
many perils, and dan-
gers. When I erred, hee
led me forth of it. When
I was ignorant, bee
taught

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taught me. When I sinned, hee corrected mee. When I was sadde, hee comforted me. When I dispaſted, hee strengthned me againe. When I fell, hee bare me. When I stood, hee helde mee. When I went hee ledde mee. When I came, hee receiued mee. This and many other things, my Lord my God, did for mee, of which his goodnesse, swete it is to mee, euer to speake of, alwayes to thinke of, and alwaies to giue him thanks for. And I desire him, that for all his benefites, I may

Glaſſe.

may for euer prayſe him,
and loue him: for as he is
an alder to every one,
filling and ſatisfying eue-
ry one, having care over
all, and aſwell prouident
to eucry one, as to all: ſo
I ſee him wholy buſied
for my ſafety. So that if
I will regard mine owne
ſafety: hee is as though
forgiuft of all men, and
would attende onely on
me. He ſheweth himſelfe
curr present, offereth him
ſelfe euer ready, if hee
might finde mee ready.
Whither ſocuer I turne
my ſelfe he forſaketh mee
not, except I firſt forſake
him.

The Sinners

him. Whersoever I will
be, he departeth not be-
cause he is euery where.
So that wheresoever I
goe I may find him, with
whom I may be. Like-
wise, whatsoeuer I shall
doe hee standeth by, as if
he were a continual over-
seer of all my thoughts,
purposes, and deedes,
When I doe diligently
consider these things, I
am confounded, both
with fear & great shaine,
because I beholde him
euery where present
with me, sēing into all
my secrets, for there bee
many things in mee be-

fore

Glaſſe.

ſoſe his eyes, of which I am ashamed: and for which I greatly feare to displease him: Neither haue I for al these things any thing to render him, but onely I will loue him, for there is nothing better, or more becom- ming then to render that by loue, which was giuen for loue.

CHAP. IX. Of the inward ſenſe, and the outward.

There are two ſenſes in man, one inward, and an other outward, and eyther of them bath

The Sinners

hath his good, in which
it is recreated and com-
forted. The inward sense
is refreshed & comforted
in the contemplation of
divinitie: the outward
sense, in beholding of
matters belonging to
men. Wherefore God
was made man, that he
might make blessed the
whole man in himselfe,
and that the whole con-
version of man, might be
to him, and that all the
loue of man should bee
in him. But this is al the
good of man, that whether
hee shal goe in, or
gee out, hee shal finde
com-

Glasse.

comfort in his maker,
comfort abroad in the
flesh of his Saviour,
comfort inwardly in the
Godhead, and divinity of
his creator. But there
is an euill following this
great good, because (the
good lost that was with-
in) the soule is gone forth
to straying goodes that
are abeside, and made a
covenant with the de-
lights of the world, re-
garding the absence of
his inward good, in that
that hee possesseth his
consolations in strang
goodes. For whilist the
out-

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outward carnall sense
vseth his good, the inward sense of the minde,
lyeth as it were asleepe; for he doth not know the
goodes of the inward sense, which is taken and
insnared, with the solity
of outward things. For
he that delighteth in the
flesh, liueth and abideth
therin, fleeing the grieses
and sorowes thereof, by
all possible meanes: but
of the woundes of the
soule hee is vtterly igno-
rant, neyther seeketh hee
any remedie for them.
But here in this world,
if he be not cleansed of that
fleshly

Glasse.

fleschly sense, the same
flesh bring put off, the
soule shal seele the paines
of those wounds, it hath
receaved by the pleasures
of the outward sense, in
what worldiy thinges
socuer.

CHAP. X.

That a man may know
how hee is disposed
to good or euill.

There be two things
necessary to vs, by
which wee shoulde know
our selues, that is to say,
how wee are disposed to
euill, and how to good.

Prone

The Sinners.

W^eone wee are to euill,
and if the mercy of God
keepe vs not, likely we
are of our selues to fall
into euery vice: nor to
rise from them, except
the mercy of God follow
vs at hand, to holde vs
vp. The Proph^et well
knew this when he said,
Thy mercy O Lord, is
before mine eyes, which
keepeh mee, and let thy
mercy follow me, that it
may sustaine me. Weak
and vnable wee are to
goodnesse, neither with-
out the grace of God to
dee any good, or able to
persevere in any good
thing.

Glaſſe.

thing. This also the Apostle did knowe, when he ſaide: By the grace of God I am that I am, and because his grace in me is not in vaine, his grace remaineth in mee. This double knowledge had Abraham of himſelfe, when he ſaide, Beholde I haue taken vpon me to ſpeakē vnto y^e Lord which am but dust and ashes. In truthe man is but dust: for as dust is ſorced abont with every winde and is cast downe and there remaineth. So man may fall into euery vice, neither can moue

The Sinners.

move to rise except the
mercy of God abyde him.
Also man is ashes, be-
cause as ashes bringeth
forth neyther budde, nor
sproute of it selfe, neither
the received see de spring-
eth out of it: So a man
neither can doe good, nor
remaine in any good
thing, without the grace
of God. Therefore wee
ought to render-great
thankes vnto God, be-
cause hee hath granted
many good things vnto
vs, and many euils that
wee haue done hee hath
pardoned vs, and hath
preserued vs from many
euils,

Glasse.

evils, which wee might
hane done, as likely as
many others which wee
haue committed & done.
for what euill soever wee
haue not done, it is
through his mercy that
we haue not done it: for
if he had suffered it, surely
we had done it aswell in
deed as will. And in sooth,
I do not know, whether
wee ought to loue him
more for those thinges,
which hee hath forgiuen
vs, or for those sins which
hee hath kept vs fra
from. For although we
haue not done them, we
ought to thinke as if we
had

F

had

The Sinners

had done them, and as though hee had forgiuen them: for somuch as we had at the least done the willingly, if he had suffered it. In very trath whosoever in such manner doth acknowledge himselfe, he is both humble before God and men. He loueth God, and all men for God his sake. And if hee haue perfect charity, hee judgeth no man, he accuseth no man, he condemneth no man, he beareth no malice, hee moueth no brawles, hee soweth no discorde, hee doth not persecute innocents

rebits, he hateth not those
which reprove him, he
committeth no theft, no
false witness, no perury,
he slandereth no man, he
hurteith no man, he ha-
teth none, but loueth all
men. It is written, yee
shall loue one another:
for so familiar is charity
with God, that he will
not dwell in him in who
charity is not. Who so
euer therefore hath cha-
rity, hath God, because
God is charity. And
who so hateth one man,
loseth God, and the god
that he doth. Wherefore
let every one be carefull

The Sinners

least for the hating of
one man he loseth God,
and euery good thing.

CHAP. XI. That euery man should know himselfe.

Know thy selfe, know
from whence thou
comest, and whither
thou shalt, how thou li-
uest, how much god
thou dost or fallest there-
in, how farre thou art
from God, or how neare,
not as in space betweene
places, but in the likenes
and unlikenes of god-
like and behauoir. Know
how



Glaſſe.

how thou art a man
whose conception was
in ſinne, to bee borne in
misery, to live in grieſe
and paine, and that to die
there is no remedie.
Certayne is it that thou
ſhalt die, but vncertayne
how, or when, or where.
because death expecteth
thee cuery where. And
thou, if thou be wiſe ex-
pect it euer. Therefore
carefully take heed what
thou doest, or what thou
oughtſt to do: if thou haſt
any thing to doe, do it. If
it be to doe good, mixe it
not with any euill: if it
be good, that thou ſhoul-

The Sinners

dest doe accomplish it with much uprightnesse as thou oughtest. If it be for another, doe it as if thou shouldest doe it for thy selfe. If thou thy selfe doest god, doe it so well that it be a god example to others. And thus, as the Prophet David sayeth and willeth: Thou shalt decline from cuill, and doe god.

CHAP. XII.

What Meditation is.

BY Meditation we may the better know God & our selves.

Medita-

Glasse.

Meditation bringeth knowledge, knowledge bringeth compunction, compunction causeth devotion, devotion causeth prayer. Meditation is an often moving of the minde, very diligent and foreseing, to search or finde out the meaning of thing es, which are hard to bee understood, and to bring secrete thinges to knowledge. Knowledge or learning, is when a man is enlightened by often Meditation, to the knowledge of himselfe. Compunction, is when through the considera-

The Sinners

tion of his owne culles, the heart is touched with an inward griefe. Devotion is a godly and an humble affection towardes God. Hamble by the knowledge of his owne infirmities, godly by the consideration of the diuine mercy. Prayer is a devotion of the minde, converting to God, thorough holy and humble affection. Affection is a certaine selfe-will, and swaete inclination of the minde, wholy towardes God: for there is nothing moving God so much to loue and mercy, as the pure

Glasse.

pure affection of the
minde. Mens natures is
to loue and prayse the
knowledge of heauenly
and earthly thinges. But
they are much better
that preferre before this
knowledge , the know-
ledge whereby to know
themselues. For truely
more prayse worthy is
the soule, that knoweth
his owne infirmitie, and
misery, then it which
searcheth the course of
the starres, and natures
of thinges. For the soule
which waiteth upon the
Lord, moued by the ser-
uency of the holy Ghost,

F s and

The Sinners

and imbaseth it selfe before him in his loue: and though not able, yet infulling to enter into him, and bee shaming of that soule, it wayfeth on him, and findeith him, and acknowledgith the grete of minde not to bee compared to his mercy, hath god cause meekly to weepe, and to beseech him, that hee will haue mercy and compassion on it, and to put from it all misery. This poore soule, needy and sorrowfull, knowldege puffeth not vp, because loue and charity exalteth and establishest

Glasse.

blishest it. For man setteth before him knowledge, that is to know himselfe, and his owne infirmities, rather then to know the force and vertue of hearebes, and the nature of all living creatures, and setting before him this knowledge, hee setteth before him griefe and sorrow: that is, in what hee hath rebelled, and failed in, in this his life and pilgrimage in the earth, considering of his owne country which hee is to go to, and to see his living and eternal God. He sorroweth

The Sinners

eth that he is kept in banishment and exile, because hee is delayed and put off from his kingdom. **H**ee sorroweth whilst hee calleth to minde, what and how great enis he hath done, and what intollerable paines for them hee is like to suffer.

CHAP. XIII.
That the soule cannot
contayne it selfe in
good thoughts.

When I doe consider what the nature of the Soule is, which can give life to

the

Glaſſe.

the flesh, but cannot as it desireth containe it ſelſe in good thoughts, I doe finde a certaine ſpirit belonging to underſtanding, ſtuing by the power of the Creator, and quickening the body, which it nouriſheth and maintaineth. But notwithstanding ſubiect to vanity and changeableneſſe, which often times myrth and gladneſſe lifteth vp, ſeare troubleth, iuinity mortifieth righ- teouuerneſſe reuelteth, for in trueth the life of the Soule is God, the death of the Soule is ſinne, for it

The Sinners

It is saide by the holy
Spisite, that the soule
which sinneth shall die,
but that soule which
hath done judgement
and righteousness shall
live and not die. In such
sort is the soule immor-
tall that it cannot die,
and in such sort mortall
that it can not but die. By
mortality it is mortall, &
by immortality it is
immortall. Wherefore
to the wretched and ac-
cursed, death is without
death, and without ende,
wearines without wea-
rinesse, because death
ever sineth, and the ende
shall

Glasse.

shall ever beginne, and
wearines shal not know
to be weary: death shall
kil, and yet not end life:
paine shall torment, and
shall not put away feare
and horrour: the flame
shall burne, but not drise
away darkenes: for there
shall bee in fire darke-
nesse: in darkenesse hor-
rible feare: and in bur-
ning unspeakable tor-
ment: Thus the repro-
bate cast into hell fire,
shall sngle in their pu-
nishment sorrow & paine
and in the extremity of
sorrow, shall be stroken
with feare, and shal ever
suffer

The Sinners.

suffer and ever be afraid, because ever tormented without ende, they shall ever live without hope of pardon, and mercy, which is a misery aboue all miseries: for after so many thousand of yeeres in number as they haue had haire on their head, how many souer they were, if they should hope to end their paines then, yet they should much the better endure them. But because they haue no hope, nor shall haue, they shall faint in dispaire, and shall not suffice their tormentes. Of them it is written

Glasse.

written by Esay the
Prophet, Their wome
shall not die, and their
fire shall never bee put
out, because, neither they
shalleuer bee consumed.
The wome shall gnaw
their conscience, the fire
shall burne their flesh:
and because they haue
forſaken their Creator
in heart and body, they
shaſl be punished both in
heart and body, & when
the ſoule ſhall be ſepara-
ted from the blessed life
everlaſting, the body
ſhall be ſubiect to everla-
ſting punishment. There
ſhall be feare and beauti-
neſſe

The Sinners

nesse of heart, mourning
and sorrow. There shall
bee the tormentors sit-
ting, the worme gnaw-
ing, the fire consuming,
simes discovered, the
guilty punished, and all
this everlastingly. Who-
soever shall come to these
torments, shall never go
out againe, where they
shall see detestable mon-
sters of diuels, and the
ugly shapes of them.
And they shall also see, in
the torments of fire their
mates, and followers,
which against the com-
maundements of God,
they haue loued in vn-
law.



Glassē.

lawful loue, and lust, and beholding their destruction, it shall afflict them in the increasing of their damnation. Such shall not see God, which is the most misery of all miseries: for who can expresse what a paine it is not to see the Creator, and framer of al things, the redēemer and saviour of the faſthfull, the King of heauen and earth, the Lord of all, by whom we are, weē live, and haue knowledge. Therefore it behoueth vs on every ſide, that we circumſpectly looke about vs, & everywherē



The Sinners

where watch, that wee
commit no euill, or doe
not those things rightly
that wee are commaun-
ded to doe. And in these
things rightly done, that
we bee not proud in our
thoughts therefore: for
many through their ver-
tues that way haue fal-
len headlong into hell.

CHAP. XIII I. Of the euill Angell.

IT is saide that Satan
doth fill the minde of
some, not entring into
them and their senses,
but (intyeing and indu-
cing them by guile and
iniquity)

Glasse.

iniquit y) doth by every
malicious meane, bring
lestage motions, and al-
luring vices into their
thoughts. But the dwelle
doth not fill the soule by
participation of nature,
or substance, as some
thinke, as an inhabiter
therein, but by fraudu-
lent deceite and malice,
filleth them whome it is
saide he dwelleth in: for
it onely belongeth to the
Trinitie, to fill the na-
ture and substance which
it hath created.

Chap.

The Sinners

CHAP. XV.

That wee desire and
seeke after good
things.

Vholoer true-
ly and unlay-
nedly bewaileth his sins,
and will feare to commit
sinne, and will rebuke
himselfe in his smalles
faults, remembraunce how
much hee hath offended
in the greatest. And
although with how
great vertue soever his
minde may bee mighty,
and with how great
constancie it may be in
force, yet childishly not-
withstanding, some flesh-
ly

Glasse.

ly toyes will outwardly helwray them selues. And except with a certainte manly vehemency, they be restrayned, they draw the weake minde to all frailties and lightnesse, wherin if by long custom it bee intred, when it world rise it cannot, being prested downe by the weight of euill use and custome. Therefore as the Apostle sayth, who soeuer standeth, let him take heed he fall not: and if he fall, let him with an humble & contrite heart very quickly rise againe, let there be no deserring.

Let

The Sinners

Let him bee the vniueler
in his swne conscience,
the earnestest and readier
to repenteance, and the
warer not to offend
againe: for whosoever
through the onely desire
of heauenly blessednesse
hateth these temporall
things, and loueth no
thing of this world, and
seeketh onely his after
everlasting Country,
shall bee comforted and
sustained with great
peace and tranquillity of
minde. How much the
clearer doth man see
God, when hee findeth
himselfe with hym alone.

for

Glaſſe.

For nothing is more
present then God, and
nothing more secret.
Wee ought to desire
therefore a ſeparation of
the minde, from the
swarme of earthly de-
lights and desires, and
then truſing out from
the inward of the heart,
the commotions of un-
lawfull imaginations &
thoughts: we ſhould
labour with diligence to
our heavenly Country,
for the loue of eternall
reſt. Let vs deeply con-
ſider what thofe compa-
nions of Angelles bee,
what that leſſonhipp is

The Sinners

of blessed soules. What
is the Majestic of the
vision of God, and how
God doth comfort his
Saints with the sweete
everlastingnesse thereof,
For no man in this life,
can worthyly weygh in
his mind how great that
felicity is, to see God face
to face, how much sweet-
nesse to heare that An-
gelicall melody , how
much gladnesse to enjoy
the company of al saints.
For every one shall re-
joyce so much at the blis-
sednesse of the other , as
at his own unspeakable
joy. In that glory , I be-
holde

Glasse.

beholde nothing more
willingly, I find nothing
more delectable to con-
template, then the affec-
tion of the inward loue,
wherewith every one
shall loue the other so
much as himselfe, & God
more then himselfe, and
God shall loue the more
then they shal loue them
selues and that in perpe-
tuall joy. There we shall
see nothing strange, wee
shall loue nothing out of
order, wee shall heare
nothing to offend our
eares: for all things there
are agreeing, all thinges
delightfull, all thinges

G 2 quiet

The Sinners

quiet. There is all felicity, all pleasantnesse, all gladnes, al things goodly to beholde, all beauty, all sweetnesse. Whatsoeuer is needfull, and whatsoeuer to delight is there, as all riches, and al dainties, all rest, and all solace. There is continuall tranquillity, pleasant saprenesse, eternall toyfullnesse, toyfull and honourable praise, and the full knowledge of al good things. For what may be wanting there where God is, which wanteth nothing. How many so ever bee there, areas Gots:

Glaſſe.

Gods: neither is needet^h
that the one say to the
other, know God, for all
knoweth him, and be-
holdeth him, all praiseth
him and loue him. They
knowe him without er-
rour, they ſee him with-
out ende, they prayle him
and loue him without
wearinnesse. They euer
ſee him, and deſire to ſee
him, ſo much worthy beeſt
is to be ſeene. They euer
loue him and euer deſire
to loue him, ſo ſweete is
hee to be beloved. And by
how much they loue
him, by ſo much the moze
they will loue him, bee is

¶ 3 so

The Sinners.

so delightfull to be enjoyed. In this delight they repose themselves, being full of God, full of all blessing and sanctification, and cleaving euer to blessednesse, they are blessed, and happy, beholding euer eternity, they are eternall. And sogned to the light, are made light, beholding euer unchangeablenesse, are chaunged into unchangeablenesse. So much the more willingly they beholde him, in how much bee is the sweetest, which countenance is holy and mercifull,

Glasse.

ciſfull, his face honoſable,
his ſpeche pleaſant. O
blessed ſight to ſee the
King of Angels in his
honour, to ſee the holy of
all holy, by whom all are
holy. To ſee him is the
chiefeſt felicity, the chie-
feſt joy, a blaſted life,
and life euer-
laſting.

¶4

A

Godly

A Prayer to God the
Father to vouchsafe
to helpe mankind e.

Almighty God
the overseer
and searcher
of my heart,
I doe most humbly con-
fesse the omnipotency of
thy Maiestie, and the
maiestie of thy omni-
potency. But how thou
hast vouchsafed to helpe
mankinde, to the ende of
all ages, as I beleue in
my heart, to righteousness
and iustification: so
with my mouth before
thee

Prayers.

thee, I confesse to my
comfort and saluation. Thou onely indeede God
the father art never read
as sent; but the Apostle
writeth so of thy Sonne,
which is, when the sul-
nesse of time came, God
sent his sonne. When hee
saith hee sent, bee appa-
rantly sheweth that hee
came sent into this
world (as borne of the
blessed virgin) hee appa-
red in the flesh, very true
and perfect man. But
what is it that the che-
fest of the Euangelistes
saith of him: hee was in
the world, and the world

.Godly:

is made by him. In iust
thither hee is sent in hu-
manity, where hee was
ever, and is, touching his
Godhead. Which sen-
ding I assurredly belieue
with all my heart, and
confesse with my mouth
to be the worke of al the
holy Trinity. Both how
hast thou loued vs, holy
and good Father, how
much hast thou loued vs
mercifull maker, which
also hast not spared thine
onely Sonne, but hast
delivered him so to vs
wretched sinners. He
was subiect and obedient
to thee, even unto the
death

Prayers.

death yea to the death of
the crosse, taking vp the
hando - writing against
vs, of our sinnes and nai-
ling it to the Crosse,
crucified sinne, and slew
death : hee onely free a-
mongst the dead, having
power to lay downe his
life for vs, and to take it
againe for vs. Therefore
is he a conquerer , and
a sacrifice for conquest,
and therefore a conque-
rour, because a sacrifice
to thee for vs : a Priest
and an oblation, & there-
fore a Priest because an
oblation or offering .
Worthy hane. I a
strong

Godly

strong hope in him, because thou shalt heale through him all my grieses and weakenesse, who sitteth at the right hand and maketh intercession for vs. For Lord my languors and grieses are great and many, many they be and great, for the Prince of this world hath many things in me, I know and confesse it. But I beseech thee deliver mee through our redeemer, sittting at thy right hand, in whom no fault may be found. Through him justifie mee, which hath done no offence

Prayers.

fence, neither was there found any guile in his mouth: though him our head, in whom is no spot, deliver me, a member of him although very slender and weake, I beseech thee deliuer mee, from all my sinnes, im perfections, faults, and negligences. Replenish mee with thy holy vertues and make mee to preuaile in good usage and behauour: make me for thy holy names sake, to persevere in godnesse euē to the end according to thy will, Amen.

A

Godly

A Prayer to God the Sonne.

bountifull Iesu, O sweete Iesu, O Iesu, the Sonne of the blessed virgin Mary, full of mercie & truth. O sweet Iesu, haue mercie on mee, according to thy great mercy. O gracious Iesu, I beseech thee by that precious bloud, whiche thou hast vouchsafed to shew vs wretched sinners, vpon the anltar of the Crosse, that thou wilst cast away all mine

Prayers.

mine iniquities, and that thou wilst not despise me, humbly praying thee, and calling upon this thy most holy name Jesus, this name Jesus is a comfortable name; for what is Jesus but a saviour. O bountifull Jesu, which hast treated me, and redeemed me with thy precious blood, suffer me not to bee damned, whom thou hast made of nothing. O good Christ, let not mine iniquite destroy, whom thy omnipotent goodness hath made and created. O sweete Jesu acknowledge

Godly

ledge that which is thine
in me, & wipe away that
which is contrary, from
me. O good Jesu have
mercy on me, whilst
time is of taking mercy,
least thou shouldest de-
stroy me in time of thy
terrible judgement. O
good Jesu, if I wretched
sinner, from thy true jus-
tice haue deserved cur-
lasting punishment for
my most grievous sins,
yet hausing a sure confi-
dence, I appeale from
thy true justice unto
thine unspeakable mer-
cy, until thou hast com-
passion on me, like a

Prayers.

louing Father, and a
mercifull God. O merci-
full Jesu, what profit is
there in my blood, if I
descend into everlasting
corruption. For O Lord
the dead shall not praise
thee, neither such as goe
downe into hell. O most
mercifull Jesu haue
mercy on mee, O most
sweete Jesu bee unto me
wretched sinner a favo-
rable Judge. O Jesu the
health of those that put
their trust in thee. O
Jesu the health of al that
beléece in thee haue mer-
cy on me. O sweet Jesu,
the remission of all my
sinnes.

Godly

kinnes. O Jesu sonne of
the virgin Mary, poure
into me grace, wisedome,
charitie, chastitie, and
also a holy patience in all
mine aduersities, that I
may perfectly loue thee
for euer wylde without
end, Amen.

A Prayer to God the holy Ghost.

Give sentence
with me O
GOD, and
discerne my
cause against the ungodly
people.

Teach me to do thy will
because thou art my god,

Prayers.

I beleue, in whome so-
ever thou dwellest, thou
buildest there the long a-
byding place of the fa-
ther and the sonne tog-
ther. Blessed is he that
shall deserue to receive
and lodge thee, because
by thee the Father & the
son make their mansion
with him. Come nowe,
come most blessed com-
forter of the sorrowfull
soule, descending in due
time. In tribulation an
helper. Come the clencher
of euills, the curer of
wounds. Come y^e strength
of the weake, the rele-
uer of those ready to fall.

Come

Godly

Come the teacher of the
humble, the destroyer of
the proude. Come the
gentle Father of the sa-
therlesse and motherlesse.
the favourable Judge of
the widowes. Come the
hope of the poore, the re-
fresher of y saint. Come
thou starre of the Mari-
net, thou bauen of them
that escape shipwracke,
Come the excellent glo-
rie of all the living, the
only health of the dying.
Come most holy spirit,
come and haue mercy
on me, prepare me for
thee, and descend louingly
to me, that my unability
and

Prayers.

and weakenesse may please thy greatnessse and strength, according to the multitude of thy compassions, through Jesus Christ my saviour: who with the father in unitie of thee, liveth and raig-
neth world without end,
Amen.

A Prayer to the holy Trinity.



Three co-equal and co-eternall per-
sons, one god and true, the Father, the Sonne, and the holy Ghost,

Godly

ghost, who onely pos-
sesseth eternity and light,
that no man can come
to : who hast made the
whole wold with thy
power, and rulest the
round compasse of the
earth with thy wisdome.
Holy, holy, holy, Lorde
God of Sabaoth, terri-
ble and strong, iust and
mercifull, to be wondred
at, to bee praised, and to
be beloued, one god three
persons: one power, wi-
dome, and goodnesse, one
and vnseparable Trini-
tie. Open to mee calling
on thee, the gates of
rightesunnesse, and then
entring

Prayers.

entring into them, I wil
confesse to thee O Lord.
Beholde the earnest de-
sire of the inward affec-
tions of my heart crying
out, and the complaint of
the teeres of mine eyes,
at thy gate O most gra-
cious father, before thee
is all my desire, and my
mourning is not hidde
from thee, and thou, O
Lord turne not thy face
any more from me, ney-
ther passe by in thy
wrath from thy servant.
Father of mercie, heare
the wailing of thine O.
phan, and reach out thy
right hande an helpe,
that

Godly

that it draw mee backe
from the depth of wa-
ters, and take of miseries
and the puddle of dredges,
least I should perish, the
mercy of thine eyes lo-
king on, the clemency of
thy heart beholding, but
that I may passe with-
out danger to thee my
Lord God, that I may
see the riches of thy
Kingdome, and beholde
thy face for ever, and sing
praises to thy holy name
O Lord, which doest
maruailous thinges,
which makest my heart
glad with the remem-
brance of thee, which
lighte-

Prayers.

lightenesst my youth. Des-
pise not mine olde age but
make my bones to rejoyce
and my gray haires to re-
moue as an Eagle. Amen.

Another of the same.

O God the true and ve-
ry excellent life, from
whome, by whome, and in
whome, all things whatso-
ever doe live, are good and
glorieus to see to. God
whose faith doth erect vs,
whose hope doth comforte
vs, whose love doth linke
vs together. God which
commandest thy selfe to
bee sought, and makest
thy selfe to bee found,

H

and

Godly

and openest to him that knocketh, God from whome to bee turned, it is to fall, to whome to bee turned, it is to rise, in whome to remaine, it is most auailable. God whome no man loseth, but is deceipted, whome no man seeketh, but is warued, whome no man findeth, but is cleasfed and healed God whom to knowe, it is to live, whome to serue, it is to raigne, whome to praise, it is health and joy to the soule. Thee I praise, blesse, and honour with my lippes, and heart, and with all the strength and power

Prayers.

power I am able, and I
thankē thy mercy, and
goodnesse for all thy bene-
fites, and I sing an Hymne
to thy glorie, Holy, holie,
holie : I call on thee O
blessed Trinity, that thou
wouldest come into mee,
and make mee a worthie
temple of thy glorie. I
beseech the Father, , by
the Sonne, I beseech the
sonne by the Father, I be-
seech the holy Ghost, by
the Father and the sonne,
that all my sines and wick-
ednesse bee remouued farre
from mee. Most migh-
tie God, from whome all
things, by whom all things
and in whome all thinges

Godly

are made, visible and inui-
sible, which compassest thy
workes round about, which
replenishest them
within, couerest them a-
bove, and sustائنест them
vnderneath, keepe ince the
worke of thy handes, ho-
ping in thee, and trusting
in thine onely mercy: keep
mee I beseech thee heare
and euery where, now
and euer, within, and
without, before and be-
hind, aboue, beneath and
round about, so that no
place lie open vnto me, to the
deceits of mine enemies.
Thou art God omnipot-
ent, the keeper and pro-
tector of all them that put
their

Prayers.

their trust in thee, without whome no man is safe, no man is delivered from laungers: thou art God, and there is no other God besides thee. neither in heauen above, nor in earth below, which doest great things to be wondered at, of which there is no number. Praise, honour, and songs, to thy laud belongeth. To thee all the Angels, to thee the heauens and all the powres, make hymnes and sing praises incessantly: as it behoueth the creatures to their Creator, the seruants to their Maister, the Scouldours to their

Godly

King. Every creature
magnifyeth thee, every
soule prayseth thee, most
holie, and vnseperable
Trinity through Iesus
Christ our Lord, Amen.

A Prayer how the word
becoming flesh,
is cause of our
hope.

God is not so
much an ene-
my that hee
may not loue
his owne flesh, his owne
members' and bowells, be-
till I might despaire, by
reason of my too many sins
and vices, faults, and ini-
nise

Prayers.

mite negligences, which
I have committed, and
dayly and continually do
in **H**arte, and **W**orde
and **D**eede, and by all the
meanes by which hu-
maine frailety may sinne,
but that thy woorde my
G D D, was become
flesh, and dwelled in vs.
But now I dare not des-
paire, because hee beeing
obedient to thee, even
to the Death, yea the
death of the Crosse, tooke
up the hand writing of
our sinnes, and nailed it
to the Crosse, Crucified
sinne and Death. There-
fore in him safely I rest,
which sitteth at thy righte

H 4 hand,

Godly

hand, and maketh intercession for vs. Having a faire confidence in him, I look for to come to thee, in whom we are risen againe now. we are ascerted into heauen, and set together in the celestiall places: to thee be praise. to thee bee glorie, to thee be honour, to thee be praise and thanksgiving, Amen:

A Praier that the kingdome of Heauen may be obtained.



Happie retrou-
sing, and re-
trouysing happi-
nesse to see
the

Prayers.

the holie ones, to bee with them, and to bee to see the holy God, to possesse God for ever, and infintly, these things we shoulde consider of with an earnest minde, these thinges wee shoulde desire with all longing, that wee might bee able quickly to come to them. If thou wouldest consider and inquire how this may bee brought to passe, either by what meanes, heare mee: this matter is put in the power of him that can doe it, because the kingdome of Heaven suffreth violence, the Kingdome of Heaven. O man seeke

Ys 9:1

Godly

seeketh no other price then
thy selfe, it is worth so
much as thou art, give thy
selfe and thou shalt possesse
it. Why art thou troubled
touching the price, Ch^rist
hath ycelded and deliuered
up himselfe to God his fa-
ther, that thou shouldest
purchase thee a Kingdom:
thou so give thy selfe, that
thou be his Kingdom and
that sinne may not raigne
in thy mortail bodie, but
the spirit in obtaining of
eternall life.

A

Prayers.

A Praier for the sweetnes of heauenly loue.



Loue thee my
God, I loue thee
and more and
more will loue
thee O my Lorde my God
faire and honourable be-
fore all the sonnes of men,
graunt mee that I maye
desire thee, that I maye
loue thee so much as I
will, and as much as I
ought. Thou art excee-
ding great, and excee-
dingly thou oughtest to
bee beloued, chiefly of vs
whome thou hast so lo-
ued, so sauued, for whome
thou

Godly

thou hast done so many things. O loue which euer burnest, and art never quenched. Sweete Christ, meeke loue Jesu my God, inflame mee wholly with thy loue, with thy light, with thy delight, with thy desire, with thy gladnesse and reioycing, with thy affection and sweete kindnesse, with thy pleasure and desire, which is holy and excellent, which is chaste and cleare, that being altogether full with the sweetnesse of thy loue, altogether pleased with the seruicte of thy loue, I may loue thee my Lord

prayers.

Lord most sweete and
beautifull, with all my
heart, with all my soule,
with all my power, and
all my diligence, with
great contrition of hart,
and a fountaine of tears,
with great reverence
and feare, and having
thee in heart, in mouth,
and before mine eyes, al-
waies and cuery where,
so that no place in mee,
appare open to faine
and counterfaine loues,
Amen.

A

Godly

Prayers of the Soule
thirsting to see Iesus



My soule thir-
steth for thee
my L. God
my flesh also
longeth after thee. My
soule thirsteith for God y
llating fountaine, when
shal I come and appeare
before the face of the
Lord? When wilt thou
come my comforter who
I waite for? O when
shal I see my toy I looke
for, O then I shall bee sa-
tisfied, when my glory
will appeare, whom I
hun-

Prayers.

hunger for. O then shal I bee drunken of the abundance of his house, which I sigh for. O that thou will soake me with the flowing Creame of the pleasures. In the meane time, O Lord, let my teares be to me bread day and night, until it be saide to mee, beholde thy God, until my soule may there looke upon the Bidegrome. Feede mee in the meane time with my sabbes, refresh mee with my sorrowes, it may bee that my redeemer will come, because he is loving, and will not tarry

Godly

tarry because he is merciful. To him be all honor for ever and ever Amen.

Another of the same.

STRIKE Lord, strike I beseech thee, this my most hard heart, with the godly and strong point of thy deare loue, and pierce deeper to the very bottome, with thy mighty power. And so bring forth passing much water from my head, and a true fountaine of teares from my eycs, abundantly flowing, through the exceeding affection and desire of the sight of thy

Prayers.

thy beautie, that I may
mourne day and nighte,
receiving no comfort in
this present life, vntill I
may bee worthie to see
thee my beloued Lord
and God, in the celestiall
bride chamber, that there
 beholding thy glorious
admirable & most beau-
tisfull face, full with all
pleasure and sweetnesse,
I may humblie adore
and worshipp thy mate-
rie, with those whome
thou hast chosen, and
there at the last, replete
with the unspeak-
able joy of eternal rejoy-
sing, I may cry out with
them

Godly

them that loue thee , say-
ing. Beholde now I see
that I haue desired, now
I hold that I haue hoped
for : now I haue that I
haue longed for : I am
soyned to him in heauen,
whom set vpon the earth
I haue with al my pow-
er loued , with all loue
imb:aced, to whom with
all loue I haue cleaved:
him I extoll , p;raise and
honour, who liueth and
raigneth God without
end, Amen.

A

Prayers.

A Prayer for the feare of the great ludge.

Lord God of
gods, force-
ble and migh-
ty vpon all
wickednes, I know cer-
tainely y^e thou wilt come
I know thou wilt not e-
uer be silent, when in thy
sight the lightening war-
eth violent, and in thy
course the great tempest
shall suddenly come, whē
thou shalt call heauen
from aboue, and the
earth to ludge thy peo-
ple. Then loe, before so
many

Godly

many thousands of people, all mine iniquities shall be revealed, before so many armies of Angels, all my abominations shall lie open, not of my deeds onely, but of my thoughts and words. Thou righteous Judge marking sinnes, hast kept all my wapes, as in a Sachell, and hast numbered my steppes together: thou hast held thy peace, thou hast bin silent, thou hast been long suffering. But wo is me at last thou speakest as though soze trauailing with child, &c.

A

Prayers.

A Prayer wherethe Fa-
ther is called vpon
through the Sonne.

Father I beseeche thee, for the loue of thy almighty Sonne bring my soule out of prison, to praise thy holy name, I instantly desire thee, through thine onely son coeternall with thee, deluer me fro the bonds of sinne, and thou most highest, beeing appeased through the intercession of thy Sonne, sitting at thy right hand,

re-

Godly

resto're me to life, whose
owne merits threaten to
mee deadly and eternall
dome. For what other in-
tercessor I should bring
to thee I know not, but
the same which is the
only sacrifice for our
sinnes, which sitteth at
thy right hande intrea-
ting for vs. Behold my
advocate with thee God
the Father, beholde
the chiese Bishop, who
needeth not to make an
attonement with others
bleud, because he appea-
reth glorious, imbrued
with the blood of his own
woundes. Beholde the
holy

Prayers.

holy sacrifice, well ple-
sing and perfect, oltered
up and accepted into the
savour of sweetnesse. Be-
hold the lambe without
spot, who before the shee-
ters of him became as
dumbe, who beaten with
buffetes, berated with
spittle, and rayled vpon,
opened not his mouth.
Beholde him that hath
done no sins, hath borne
our sinnes, and healed
our infirmities with his
owne bloud, Amen.

A

Godly

A prayer of the penitent.

Reator of hea-
ven and earth,
king of kings,
and Lord of al
that rule, which hast
made me of nothing to
thy Image and likeness
and hast redeemed me
with thy precious blood,
whome I wretched sin-
ner am not worthy to
name, neither to call up-
on, or meditate of in
heart, I beseech thee,
kneeling on my knees,
and humbly intreating
thee,

Prayers.

thee, that thou wilst p-
tifully regarde mee, thy
euill servant, and to haue
mercy on me, who habut
compassion on the wo-
man of Canaan, and of
Marie Magdelen, who
forgauest the Publicane,
and cheele hanging on
the Crosse. To thee most
mercifull Father I con-
fesse my sinnes, whiche to
conceale from thee, O
Lord, I cannot, if I
would. Pardon mee O
Christ, whome I haue
greatly offended, bothe in
thought, word and deed,
and by all the meanes in
which I wicked fraile

I man

Godly

man might offend. Ther-
fore O Lord, I beseech
thy clemency, who des-
cendedst from heauen,
for my safetyp, who rea-
redst David from the
fall of sinne, pardon mee,
O Lord pardon mee, O
Christ, who forgavest
Peter denying thee.
Thou art my Creator
and redeemer, my Lord
and my saviour, my king
and my God, thou art
my hope and my truthe,
I beseech and intreat
thee helpe me, and I shal
be safe: governe and de-
send mee, strengthen me,
and comfort me, confirm
me.

Prayers.

me, and make mee glad
inlighten and vissite mee
reare mee that am dead,
because I am of thy ma-
king, and thy worke.
Lord dispise mee not, be-
cause I am thy servant
althrough a bad one, un-
worthy, and a sinner.
But whatsoeuer I am
either good or bad I am
alwaies thine, to whom
should I cleue but to thee?
If thou cast mee off, who
shall receive mee? If
thou dispise mee, who shal
regard mee? O God I
do acknowledge my selfe
unworthy, syng agaist me
to thee, Lord thy mercy

Godly

is greater then my in-
iquitie thy compassion is
more then my ungrac-
iousnesse towardes the.
Thou canst forget
more the I can commit,
and canst pardon more
then I can offend. De-
spise mee not O Lord,
neither note the multi-
tude of my sinnes, but
according to the multi-
tude of thy mercies pitty
me, and bee favourable
vnto me a haymous sin-
ner. Say vnto my soule
I am thy saviour, whitch
saydest, I will not the
death of a sinner, but ra-
ther that he convert and
live.

Prayers.

line. Convert mee O
Lord to thee , and be not
wrathfull against mee. I
beseech thee most gentle
father, for thy merces
sake, that I may end my
life well , and with true
and harty repentance of
all my sinnes. Amen.

Short Meditations.

Thy ha nds O
Lord , haue
made me , and
fashioned me ,
I may say , those
hands whch were nayled
with nayles for mee ,
Lord despise not the
I 3 worke

Godly

woरke of thy hands. Beholde in thy handes, O Lord my God, thou hast written mee, reade that writing and saue mee. Beholde I thy creature sigh to thee; thou art my creator, renew me, make me againe, beholde thy wortkemanshipe, I cry unto thee, thou art life, quicken mee, beholde, I thy clay looke backe to thee, thou art the Potter fashion me againe. Lord have mercy on mee, for my daies are nothing, &c.

Another.

Prayers.

Another.

Thou full of pittie, say vnto
me, say vnto mee thy
wretched ser-
uant, say vnto mee,
through thy compas-
sions what thou art to
me. Say vnto my soule.
I am thy health, doe not
hide thy face from mee
least I ate.

A

Godly

Another.

Salue mee O Lord which art the true safety , and that willest not the death of a sinner. Lord haue mercy on my sinfull Soule , loose the bonds thereof. Sweete Iesu regarde my humilitie, and blot out all my transgressions , bee my ayde, leue me not , neither despise mee O God mine onely comfort , but teach me to doe thy will. O bountifull Iesu , al- though

Prayers.

though I haue offended,
whereupon thou mateſt
ſtrikē dāmne mee, yet
thou haſt not lost that
whereby thou art accuſ-
ſomed to ſaue. God lord
my Iesu, why camest
thou down from heauen,
to what ende yeldiſt
thou thy ſelfe to death,
but that thou wouldest
ſaue ſinner, of which
ſort I am exceeding. O
rie ſinner that I am,
take breath againe be of
god cheare, thou haſt
not diſpaſte hope in him
whom thou feareſt, flee
to him from whom thou
haſt fled, call vpon him

¶ 5 1m

Godly

importunately, whome
proudly thou hast prouis-
ked. Say vnto him, Jesu
for thy sweete names
sake, do by me according
to thy name. Jesu is a
name of sauour, a name
most delightfull, a name
comforting a strainer, and
a name of happy hope:
for what is Jesu but a
Saviour? Therefore for
thine owne sake O Jesu,
be Jesu to me, be to me
a mercifull Saviour
which art magnified and
blessed world without
ende, Amen.

God,

Prayers.

Godly Meditations of our Lord his suf- ferings

God, who for
the worldes
Redemption
wouldest bee
reprooued of the Jewes,
deltuered by the traitor
Iudas, and bee bound
with bonds like an in-
nocent Lambe led to the
sacrifice. Also unsceme-
ly to bee brought be-
fore the beholding of An-
nats, Caiaphas, Pilate,
and Herod, to bee ac-
cused, by false witness

to

Godly

to bee tormented with
whippes and reproches,
to be defiled with spittle,
crowned with thornes,
beaten with buffets,
broken with a Recde,
blindsighted, thy garnets
put off, wouldest be nay-
led on the crosse, listed vp
thereon, reputed among
theeues, drinke vinegar
and gal, and be wounded
with a Speare. O most
mighty Lord, how won-
tersome is thy kindnes and
pitie, that wouldest in-
dure all these extreeme
torments, shames and
cruell death, and all so
to appease the almighty
father

Prayers.

father, and be an attone-
ment betweene him and
sinfull mankinde. I be-
séch thee most mercisfull
Iesu, sithence all this
was of exceeding leue,
that through those thy
sharpe and bitter paines,
whitch I vnworthe
wetch now meditate of
and call to minde, thou
wilt defende and deliuer
mee from the paines of
hell, and wauchsafte to
bring mee whether thou
broughtest the thicke cru-
cified wsth thee. O meek
and unspotted lambe, my
onely righteousness and
iustification, haue mer-
cie

Godly

cit on me, who with the
father and the holy ghost
livest and reignest world
without end.

Another.

HOrde Jesu
Christ, Son
of the living
God, which
hanging on the Crosse,
saying, father forgive them
for they know not what
they do. grant y^e I for the
love of thee may pardon
every one that doth euill
unto me. And which sat-
dest unto the theefe, his
day thou shalt bee with
me.

Prayers.

me in paradise, grant me
so wel to live that in the
houre of my death, thou
say to me: this day thou
shalt be with me in Pa-
radise. And which sayd
to thy mother, Woman
behold thy sonne: More-
over to thy Disciple, be-
hold thy mother, graunt
that thy loue, and perfite
charitie may accompa-
niate me unto thy mother.
And which sayd, My
God, my God, why hast
thou forsaken me, grant
me to say in all my affi-
ctions, & grieses of mind,
my Father, my Lorde,
hauie mercy on me a sin-
ner,

Godly

her, and helpe mee, my
king, and my God, which
with thy precious bloud
hast redemeed mee. And
which saydest, I thurst,
graunt that I may euer
thurst after thee, the foun-
taine of living water.
And which saidest, fa-
ther, into thy handes I
commend my spirit. Re-
ceiue me yeelding my self
up vnto thee. And which
saydest, It is finished:
graunt that I may bee
worthie to heare that
sweete boice of thine,
saying, Come my loue,
my dearely beloued spouse,
come that thou mayest

go

Prayers.

go vp with me with my
Angels, and Saints, to
banquet, rejoyce, and re-
maine together in my
kingdome, through in-
finite worlds of worldes.
Amen.

Another.

O Lorde Jesu
Christ, for
y bitternes
which thou
sustainedst for me wretch
on the Crosse, chiefly a-
bout that houre, when
thy most excellent soule
departed out of thy bles-
sed boode. Grant (I most
hum-

Godly

humblite beseech thee)
mercie to my soule in the
departure thereof, and
bring it into life euerla-
ting. Amen.

Another.

Beseech thee Lorde Je-
su Christ, through thosc
thy woundes suffered on
the CroTe and bringing
saluation vnto vs,
wounde this my sinfull
soule, for whch also thou
hast vouchsased to die,
wounde it with thy bur-
ning and most myghtie
dart of thy exceeding loue.

Prayers.

love, Thrust my heart
through with the ar-
row of thy love, that my
soule may say vnto thee,
I am wounded with thy
love, so that out of that
wounde, teares may
beautifullly flowe day
and night. O Lord strike
I beseeche thee, strike my
most hard heart, with
the godly & strong point
of thy love, yea deepeley
to the botome pierce it,
with thy mighty power,
who liuest and raignest
worlde without ende,
Amen.

Godly

Another of the same.

King of the elect, I beseech thee, through him, holde of all the holte ones, through him my redeemer, make mee to runne the way of thy commandements that I may bee able to come to him, in spirit, whiche hath not feare to bee couered with my flesh. Merciful father, dost thou not beholde the head, bowing downe of thy most beloued Sonne, resolued to most pretious death. Regarde O most fauourable

Prayers.

table Creator, the hu-
manity of thy dearely
beloued sonne, and haue
mercye on the weake-
nesse of brittle clay. Look
on (O glorious Father)
the torn lims of thy most
acceptable sonne, and
graciously remember of
what I am made. See
the paines of God and
man, and release the
miserie of mortall man.
Beholde the punishment
of the Redeemer, and
forgive the offense of the
redeemed. O my Lord it
is hee whome for the
sinnes of thy people thou
hast stroken although he

Godly

bee the dearely beloved,
in whom thou art well
pleased the same is hee.
the innocent in whom
no guile is found, and yet
is reputed amongst the
wicked.

Another.

WHY hast
thou com-
mitted most
sweet sonne
of God, that thou shoul-
dest so be adiudged, what
hast thou offended (most
loving Lord) that in such
sort thou shouldest bee
handled? What is thy
wicked-

Prayers.

wickednesse : what is thy fault : what is the cause of thy death : what is the occasion of thy con-
demnation : Doubtlesse I am the wounde of thy griefe , the blame of the slaughter done on thee :
I am the deserving of thy death : the heynous offence of thy punishment I am the pyme , and signe of thy passion , the worker of thy torment.
O marueilous manner of iudgement , and un-
speakable miserie.
The wicked slaneth , and the fust is punished , the guilty offendeth , and the in-

Godly

innocent is beaten, the
kingdly doth amisse, and
the godly is condemned.
What the evil deserueth
the good suffereth: what
the servant trespasseth,
the master dischargeth:
what man committeth,
God beareth, &c. Behold
my unrighteousnes, and
thy righteousness is ma-
nifest. My King and my
God, what shall I ren-
der against to thee for all
that thou hast done for
me?

That

Prayers.

That the remembrance
of the woundes of
Christ is a Preuay-
ling remedie against
all aduersities.

Hauie committ-
ted a grievous
sinne, and am
guilty of ma-
ny offences, neither ther-
fore doe I despaire, be-
cause where sinne hath
abounded: also grace hath
much more abounded. He
that despaireth of pardon
of his sinnes, denyeth
God to be mercifull. Yet
both great wrong to God
B that

Godly

that is mistrustfull of his
mercy: for so much as in
him is, he denieth God to
hane loue, truth and pow-
er, in which thinges all
my hope consisteth, which
is in the loue of his adop-
tion, in the trath of his
promise, and in the pow-
er of his redamption.
Now let my foolish ima-
gination murmure how
much it will, saying:
What art thou, and
how great is that glory?
or with what merits ho-
pest thou to obtaine the
same? I aswell wil faith-
fully answere, I knowe,
whome I haue trusled
be

Prayers.

because in exceeding loue
he hath adopted me for a
sonne, because he is true
in his promise, able in
the performance thereof,
and hath power to doe
what hee will. I cannot
bee terrifled with the
great multitude of sins,
if the death of the Lorde
come into my minde, be-
cause my sinnes cannot
overcome him. The
nayles and Speare call
vnto me that I am truly
reconciled vnto Christ,
if I will loue him. Lon-
gins opened to mee the
orde of Christ with his
Speare, and I haue en-

Godly

fred, and there safely doe
I rest. Hee stretcheth out
his armes on the crosse,
and spreadeth out his
hands ready for the im-
brace ment of sinners.
Betweeche the armes of
my Sauour, both will I
loue and desire to die.
There safe and sure will
I sing vnto him high
praises, I will praise thee
O Lord, because thou
hast receyued mee, ney-
ther wouldest thou suf-
fer mine enemies to tri-
umph ouer me. Our sa-
uour in his death, bow-
ed downe his head, that
he might kisse his deare-
ly

Prayers.

ly be loued. So oftendoe
we kisse God, as often
as wee are pricked in
heart with the loue of
him.

Prayers before the re-
ceyuing the Com-
munion.

Merciful lord Jesu Christ
I sinfull soul nothing pre-
summing of mine ownme-
rits, but only trusting in
thy mercy and goodnes,
am afraid & tremble, to
draw neare to the table,
of thy most sweete and
com-

Godly

comfortable feast: for I
haue a heart and bodie
polluted with many
griuous crimes; and a
minde, and a tongue ver-
ty euilly governed.
Therefore O gracious
Deitie, O dreadfull Ma-
tressy, I miserable wretch
apprehended and taken
betweene the troubles
and grieses of mind, and
spirit, returne to thee the
fountaine of mercie. I
make haste to thee to be
healed. I flie vnder thy
protection. And thee who
I cannot endure to bee
my Judge, I hope to
haue my saviour: to thee

Lord

Prayers.

Lord I shew my wouds
to thee I vncouer my
shame. I know my sins
to bee many and great,
for the whiche I am a-
frayed, yet I trust in thy
mercies, of which there
is no number. Lord Iesu
Christ eternall King,
God and man, crucified
for man, look on me with
the eyes of thy mercie,
heare mee putting my
trust in thee, haue mercy
on mee full of miseries
and sins, thou whiche e-
uer makest the fountaine
of thy compassions to
spring. Remember Lord
thy creature, whō with
thy

Godly

thy pretious blood thou
hast redeemed, I am so-
rie that I haue sinned, I
desire amendment, of thy
gracious fauour help me
take fro me most merci-
full Father al my sinnes
and iniquities, that being
cleansed in mind and bo-
die, I may through thee,
deserue worthily to taste
the holy thing of all ho-
liest, and graunt that the
holy and spirituall recei-
ving of thy body & bloud
which I unworthie in-
tende, bee a full remission
of all my sinnes, and
a perfect purging of all
my transgressions, a ba-
nishing

Prayers.

nishing of all euill thoughts, and a getting againe of good sensis, also a most strong defence against all the deceits of the worlde, the flesh and the diuell, Amen.

Another.

 Almighty & euerlasting god behold I come to the Sacrament of thine onely Sonne our Lorde Iesus Christ. I come as one sicke to the phisition of life, soule to the fountain of mercie: blinde, to the light of eternall brightness:

Godly

nesse: pore and needy to
the Lord of heauen and
earth. Therefore I beg
of the abundance of thy
exceeding bennynge to that
end, thou wouldest vouch-
safe to heale my infirmi-
tie, to wash away mine
uncleannesse, to lighten
my blindnesse, to enrich
my pouertie, to cloath
my nakednes y I may
receiue the bread of An-
gels, the King of Kings,
the Lord of Lords, with
so much reverence and
meekenes, with so much
contrition and deuotion,
with so much purity and
faith, with such purpose
an d

Prayers.

and intention as is expedient to the health of my soule. Graunt mee
O Lord I beseech thee
not only to take the Sacrament of the body and
bloud of the Lord; but
also the effect and vertue
of the Sacrament. O
most fauourable God;
grant mee, so spiritually
to receve the bodie of
thy onelie Sonne our
Lord Iesus Christ, that
I may be worthy to be
incorporated in his my-
sticall bodie, and to bee
numbered amongest the
members of him. O lo-
ving father, grant to me
thy

Godly

thy dearly beloved Son,
whom now as a shadow
in the way I purpose to
receive, & at last his face
revealed to beholde him
for ever: who liveth and
raigneth with thee and
the holy Ghost worlde
without end, Amen.

Another.

 Lorde, my
soule, my co-
panion, and
friend, wea-
tie and comming out of
the way, sainteth, & lyeth
broken & torne, of those
varietes which it had
passed

Prayers.

passed through , it is hun-
gry and greatly thirsteth,
and I haue not wherwith-
all to set before it , because
I am poore and a begger.
Thou my Lord God art
rich of al good things, most
rich and a liberall giver of
dainties satisfying from a-
bove , giv meate to the
weary, bind vp the scat-
tered, refresh the broken and
torne. See, it standeth at
thy doore and knocketh, I
beseech thee through the
bowels of thy mercy, with
which thou hast visited vs
rising out of the deepe : o-
pen (to the wretched knoc-
king) the hand of thy devo-
tion, and bid with thy mer-
cifull

Godly

cisfull favour, that it may enter into thee, it may liue with thee and bee refreshed of thee, with heavenly Bread and Wine, whereby beeing satisfied, and strength taken againe, it may ascend to higher places & being taken up with the wings of holy desire, from this vaille of teares, it may fly to the celestiall kingdomes. Lord I beseech thee, that my spirit might receive wings like an Eagle, and might fli and not faint, that it might fli euent to the beauty of thy hou'e, and to the place of the habitation of thy glo-
rie, that there vpon the ta-

Prayers.

ble of the refection of hea-
venly Citizens, it may bee
sedde of thy secrets in the
place of thy Pasture, next
the most flowing waters.

cc.

Prayers after the Com- munion.



¶ O sweet lord
Jesus, strike
through the in-
ward part of
my heart, and bowels of
my Soule, with the
most sweete and healing
wound of thy loue, with
the true, cleare, and
most

Godly

most holy Apostolical loue, that my soule may languish and melt with the enely and continuall loue and desire of thee, that it may covet thee, and faint in thy porch: that it may desire to be dissolued and be with thee. Grant that my soule may hunger after thee, the bread of Angels the refreshing of holy souls, our dayly bread, having all pleasantnesse of tast, and all delectation of sweetnesse. yea for euer that my heart hunger and be fed on thee, on whom the Angels delight to looke, and that the inwards of my soule may bee filled with the pleasantnesse

Prayers.

nesse of the tast of thee,
that it may ever thirst af-
ter thee, the well of life, the
fountaine of wisdome and
knowledge, the spring of e-
ternall light, the river of
pleasure, the bounte of the
house of God, that it may
ever desire thee, seeke thee,
 finde thee, come to thee,
Meditate on thee, speake to
thee, and may worke all
thinges to the praye and
glorey thy holy name, with
all humility and discretion,
with delight and delectati-
on, with obedience and af-
fection, with perseveriance
to the ende. And be thou al-
ways my onely hope, my
trust, my riches, my de-
light,

Godly

light, my refreschynge, my toy,
my rest, my peace, my
sweetnesse, my wisedome,
my portion, my possession,
my treasure. In whom bee
my mind and heart fastned
sore and immoueable rosted
for euer, Amen.

Another.

Give thee
thankes O
Lord, holy
Father, al-
mighty and
eternal God, which vouch-
fassest to satisfie me sinner,
thy unworthy servant,
with the precious body and
bloud of thy son our Lord
Jesus Christ, not by any of
my

Prayers.

my merits, but with the
only fauour of thy mercy,
I beseech thee that this ho-
ly Communion be not my
guiltinesse to punishment,
but a healthfull intercessi-
on to pardon. Be it unto
me an armour of faith, and
a target of good will, be it
an avolding of my faults,
an increasing of Charity,
patience, humilitie & obedi-
ence, a sure defence against
the wiles and deceipts of all
mine enemies, as well visi-
ble as invisibile, a perfect ap-
peasing of my motions,
as well carnall as spiritu-
all, a sure fasshing in the
true and one God, and a
happy consummation of
my

Godly

my ending. And I pray
thee, that thou wilt vouch-
safe to bring me sinner, to
that unspeakable feast,
where thou with thy Son
and the holy Ghost, with
thy elect art the true light,
the ful satispay, the joy ever-
lasting, the confirmed re-
joycing, and p. rite felicity,
through Jesus Christ our
Lord, Amen.

A warning to the soule.



Sinnes, what
easie entrie
you haue whi-
lest you are in
counsel, but how hard and
difficult goings out haue
you?

Prayers.

you? Whilest you persuade and obtaine, you doe delight: but after you sting and bere eu'en to the death of the soule. By soule before all things I warne thee, as the Mother of vertues, least in the thoughts of thy evils, thou shouldest runne into the snares of some Distress, into the whiche many unheedily run, and through the remembrances of the sinfull delights, foolishly fall againe into the same their sinnes and evils.

The

Godly.

The Concupiscence of
the flesh, the concupis-
cence of the eye, and
the pride of life.

Behold Lord my God, all the world is full of snares and concupiscences, which they have prepared for my feet. And who may flee these snares? Truelphee from whoni thou takest away the euill lusting vp of his eyes, that the concupiscence of his eyes take him not: and from whome thou takest away the concupiscence of the flesh, least the con-

Prayers.

concupiscence of the flesh
take him: And from whom
thou takest away an un-
reuerent and a haine glo-
rious mind: leaſt the pride
of life subtillie deceiue him.
O how happy is hee, for
whome thou doest these
things, surely he shall passe
through free and blameles
Now my redeemer, I be-
ſeech thee for thine owne
ſake, helpe me that I fall
not grieuously in the behol-
ding of mine aduersaries,
take wth their ſnares which
they haue made ready for
my ſteet, that they bow not
downe my ſoule. Thou
Lord God father of the fa-
therles, heare y^e pitiful cries
of

Godly

of the children and spread
out thy wings, that we
may flee under them, from
the face of the enemy.
Thou tower of y strength
of Israel, which stumblyest
neither sleepest, keeping Is-
rael because the enemy nei-
ther stumblyeth nor sleepeith
that fighteth against Is-
rael.

Of the misery of man without God.

Do not forsake
me not, least
the shadowes
of mine igno-
rance increase, and mine
offences multiply, so without

Prayers,

out thee all thinges are
darknesse, vnto mee all
thinges are evill, because
nothing is good without
thee, the true, onely and
chieffest god. This I con-
fesse, this I know, my
Lord my God, for wher-
soever I am without
thee, it is evill with mee,
not onely of matters
external, concerning my
selfe, but in my selfe,
for all plenty, and a-
boundance without my
God, is to mee want
and misery. Then shall
I be rich and satisfied,
when thy glory shall ap-
peare. And thou lord my

L hap

Godly

happie life, graunt that I
may euer confesse my
misery to thee.

With how much bitter-
ness this life is sprin-
kled.

I am greatly
weary Lord
of this life of
tedious pilgri-
mage. This life is a frail
life; an uncertayne life, a
painefull life, a defiled
life, a life Ladie of euils, a
Queene of pride, full of
mischies and errours,
which is not to bee term-
med a life but death, in
wich wee die every mo-
ment

Prayers.

ment, with diverse kinds
of deathes, through sun-
dry the defects of muta-
bility. Whether there-
fore we which live in this
world, may call it a life
which humors puffe vp,
sorrowes abate, ayres in-
feare, meates breed disea-
ses, hunger makes learie,
disports makes dissolute,
sadnes cōsumes, thought
hor̄meth, riches maketh
proude, poverty deba-
seth, youth aduanceth,
olde age makeith croo-
kēd, and sicknesse ouer-
commeth. And after all
these evils furious death
felloweth, and moreover

Godly

appointeth such an end to all the toyes of this miserable life, that when it ceaseth to be, it may be suposed never to haue bene. This death vitall and life mortall, although it bee sprinkled with these and other bitternesses, yet alas, how many doth it deceive with false promises? And so this life as of it selfe, it is false and bitter, so also, it can not be hidde and unknowne to the blinde louers of it, yet notwithstanding, it sookes and utterly drunkeneth an infinite number of soules, with



Prayers.

with the golden cup it
hath in hande. Happy
they are, and they be but
few, that for sake the fa-
miliarity of it, that de-
spise the flitting topes of
it, and reiect the fellow-
ship therof, least that al-
so they be compelled to
perish with that perish-
ing deceauer.

Prayers in aduersity and trouble.



Aue mercy
Lord, haue
mercy on me
miserable sin-
ner, doing wickednes, &

L 2 WOZ.

Godly

worthily suffering there
fore, continually fanning
and dayly earning thy
scourges. If I weigh the
euill dayly that I haue
done, it is not much that
I suffer, grieuous it is
that I haue committed,
easie it is that I endure.
Thou art iust, O Lord,
and thy iudgements are
right, all thy iudgements
are iust and true. Just
and upright art thou our
Lord and God, and there
is no iniquity in thee: for
not vniustly, neither
cruelly doest thou afflic
vs sinners, almighty and
most mercifull Lord,
who,

Prayers.

who when wee were not, mightily madest vs,
and when wee had beene
lost through our owne
offence, in thy mercy
and goodnesse, marue-
lously thou restoredst vs.
I know, and am sure,
that our life is not gui-
ded with rash motions,
but is ordered and go-
verned by thee our Lord
God, whereby thou hast
care of all, chiefly of thy
servants, who haue put
their whole hope in thy
onely mercy. Therefore
I beseech and humbly
pray, that thou doest not
tor mee according to my
L 4 sinnes

Godly

sinnes, in which I haue
deserued thy wrath, but
according to thy great
mercy, whiche passeth
the sinnes of the whole
world. Thou O Lord
which outwardly im-
polest plagues and scour-
ges, graunt alwaies an
unsainting patience, so
that thy prayse neuer de-
part out of my mouth,
haue mercy on me Lord,
haue mercy and helpe
me, as thou knowest
how; because I haue
naed therof both in soule
and bodie, thou knowest
all things, thou canst doe
all things, whiche liuest
and

Prayers.

and reignest world with-
out end. Amen.

Of the felicity of the
life which God hath
prepared for them
that loue him.

O Thou life
which God
hath prepa-
red for them
that loue him: a life long
hoped for: a blessed life, a
peaceable life: a glorious
life: a blameless life: a chaste
life: a holy life: a life with-
out knowledge of death,
ignorant of sadness, a life
without spot, without
L s paine



Godly.

pasne, without grieſe without corruptiō, without vexation, without variety and change, a life of all beauty, and most full of honor, where there is no aduersarie reſiſting, where bee no allurements of ſin, where there is perfect loue and no feare, where day is everlasting, and of all one ſpirit, where God is ſeen face to face, and the mind ſatiſhēd with this nouriſhment without want. O thou life moſt bappy, where that ſoul diſcour the conquerer (ac- companyed with all the com-

Prayers.

companies of Angelles singing praises) singeth to God without ceasing the pleasant song of the songs of H̄ion, the perpetuall crowne compassing his honorable head. I would to God, the pardon of my sins granted me, and this unprofitable burden of the flesh putt off, I might enter to possesse the true rest to thy soy. And that I might go into the bright and beautifull walles of the City, to receive a crown of life of the hand of ȳ Lord, that I m̄ ḡt be in presence with those most

Godly

most holy companies. that I might stand be-
fore the glory of the Creator, with the most
blessed spirits, that I
might see the present
countenance of Christ,
that alwaies I might
 beholde that high, and vn-
 speakeable and vnmeau-
 rable light, and so to bee
 moued with no feare of
 death. but that I might
 rejoyce of the reward of
 euerlasting incorruption
 without ende.

A

Prayers.

A Meditation of the celestiall Soule.

My soul sigh-
seruently, de-
ire earnest-
ly that thou
mayest come in to y^e Ci-
tie aboue, of which so glo-
rious things are spokyn
in which there is a dwel-
ling of all rejoycings,
Thou myest ascende
through loue, nothing is
difficult to him that lou-
ueth, nothing vnpossible.
The Soule that loueth
ascendeth often, and pas-
seth familiarly through

the

Godly

seth familiarly through
the streets of heavenly
Jerusalem, in visiting
the Patriarks and Pro-
phets, in saluting the A-
postles, in maruelling at
the armies of Martyrs,
and Confessors, and in
beholding the compa-
nies of Virgins. Let not
heaven and earth cease
to call on mee, that I
love the Lord my God.

That all our hope and
desire ought to bee
to God.

We thing I have
asked of the Lord,
and this I re-
quest

Prayers.

quest, that I might
dwell in the house of God
all the dayes of my life.
For as the Hart desi-
reth the water springs,
so my soule longeth af-
ter thee, my living God.
O when may I come
and appeare before thy
face, when shall I see my
God, whome my soule
thirsteth for: When shall
I see him in the land of
the living. for in earth
of dying men hee cannot
bee scene with mortall
ies. Wher it shall I doe,
wretch that I am,
bound with the fetters of
my mortallity, what shall

Godly

I do. Whildest we are
in this boode, wee goe on
pilgrimage to God, wee
haue not heere any Ci-
tie to inhabit, but wee
sceke an other that is
to come, for our incorpo-
ration is in heauen. Ah
wo is me, that I am
constrained to dwel wi. h
Mesech, and to haue my
habitation amongest the
Tentes of Cedar. My
soule hath long dwelt a-
mongst them that haue
beene enemies to peace.
Who shall giue mee
wings like a dove, and I
wil flie and take my rest.
Nothing is so sweete to
me

Prayers.

me as to bee with my
Lord, for it is my good to
cleave vnto the Lord.
Graunt mee O Lord
whilst I am present in
these frail lims to cleave
vnto thee, according as
it is written. Hee that
cleaueth to the Lord is
one spirit with him.

Another.

Thou O Lord,
the hope of
Israell, the
desire after
which our hearts sigh-
eth, dayly make hast,
tarrie not. Arise,
make

Godly

make spedde and come
that thou maist deliuer
vs out of this prison,
to praise thy holy name,
that I may glory in thy
light. Open thine eares
to the cries and teares of
thine Orphanes, whiche
crie out vnto the. Our
Father giue vs this
day our dayly bread
that with the strength
thereof, wee may walk
day and night, vntill wee
come vnto thy holy
mount Horeb, And I a
little one among the lit-
tle ones of thy household
O God þ father and my
strength, when shall I
come



Prayers.

come & appear before thy face: that who now acknowledgeth thee for a time, I may hereafter acknowledge thee for ever. Blessed shall I bee, if I be admitted to see thy brightness. Who may grant me this that thou licence mee to come to this, I know O lord, I know and confesse my selfe unworthy to enter vnder the roose of thy house, but graunt it for thine honour, and confound not thy servant, putting his trust in thee.

The



Godly

The vision of God is
lost by reason of sin
and miserie found.

Lorde thou art my God
& my Lord
and I haue
never seen thee , thou
hast made mee , and
made mee new againe,
and hast bestowed all thy
good things on mee, and
yet I haue not seen
thee, neither know thee.
Finally , I am made to
see thee , and yet I
haue not done that for
which I am made. **D**

ini

Prayers.

miserable condition of man, when hee lost that for which he was made :
O that cursed and hard fall. Alas what lost he, & what hath he foud: what departed, and what remained: He lost felicitie, to which hee was made, and found miserie , to which he was not made,
That departed without which nothing is happy, & that remained, which of it selfe is not but miserabile. Man did then eate the bread of Angels which now he hungreth for : and now hee eateth the breadye of sorowe
which

Godly

which then hee knew
not. O thou lord, how
long wilt thou forget for
ever, how long turnest
thou thy face from vs
when wilt thou looke
backe and heare vs.
When wilt thou lighten
our eies, and shew thy
face vnto vs? When
wilt thou restore thy selfe
vnto vs? Regarde O
lord, heare and enlighten
vs, and shew thy selfe
vnto vs, that it may bee
well with vs, without
whom it is so euill with
vs. Recreate vs, help vs
I beseech thee O Lord,
My hart is become bit-
ter

Prayers.

ter in his desolation
make it sweete with thy
consolation. Being hun-
grie, I haue begun to
seeke thee, let me not live
vnsed of thee, I come
poore to the rich, a
wretch to the pitifull, let
me not go away emptie,
and despised, O Lord I
am bowed downe and
crooked, that I cannot
see but downward, reare
me, that I may look and
indeuour my selfe up-
ward. Mine iniquities
are gone ouer my heade,
they haue couert me,
and wrapped mee round
about, and lode mee like

an

Godly

an heauy burden. Un-
wrap me, and unburden
me, least the pit shut her
mouth vpon me, Teach
me to seeke thee, and
shew thy selfe to me, see-
king thee, because I can
not seeke thee except
thou teach mee, neither
 finde thee except thou
shew thy selfe to me. I
may seeke thee, in desi-
ring after thee. I may
desire thee in seeking
thee, I may find thee in
louing thee: and I may
loue thee in finding thee.

A

Prayers.

A reason intreating God
to helpe.

Elope mee **O**
Lord my life,
least I shoulde
perish in my
wickednesse. If thou hadst
not created mee, O Lord.
I had not been, but because
thou hast created mee, now
I am. If thou governest
mee not, yet I am not: for
my merits, my grace com-
pelled thee not that thou
shouldest create mee, but
thy most favourable good-
nesse and thy mercy. What
is of thine, O lord my

Godly

lone of thine, O Lord my God, which compelled thee to creation: I beseech thee now, that the same may compell thee to govern me. For what profiteth that thy love hath compelled thee to create me, if I should perish in my misery; and thy right hand should not govern me. Let the same mercie O Lord my God compell thee to say that, that is created, which compelled thee to create, what was not created. Let the love within thee to save, which moveth thee to create, because that love is not lese now then it was, so thou thy selfe art

Prayers.

att the same loue, who e-
uer art all one.

+
Prayers and Meditations
much moving the hart
to devotion & diuine
loue.

Blessed bee the
pure in heart,
for they shall see
GOD. Blessed
bee they which dwell in
thy house O Lord, they
that praise thee world without
end.

I beseech thee therefore
O Lord, through all thy
mercies, by which we
are delivered from ever-

Godly

lasting death, make soft my
hard and stonie heart, my
rockie and yron hart, with
thy pretious and rich an-
ointing, and make mee
through the inward touch
and grisele of heart for
my sinnes, to become
a lively sacrifice before
thee, at all times. Grant
mee in thy sighte, euer
to haue a contrite and an
humble heart, with a
boundance of teares,
against mee for the loue of
thee, utterly to bee dead to
this wold, and through the
greatnesse of thy feare and
loue, quite forgetfull of
transitory things, so farre
forth, that concerning
wold.

Prayers.

worldly things, I neither
mourne nor rejoyce for
them, neither that I may
scare any thing tempo-
rall, nor loue it, neither
that I bee corrupted with
allurements, nor broken
with aduersities. And be-
cause thy loue is as force-
able as death, I beseech
thee, that the very whote
and sweet force of thy loue,
may draw vp my minde
from all things, which are
under heauen, that I may
abide fast to the onely me-
morie of thy sweetnesse.
Lorde let thy most sweete
saviour descend I beseech
thee, let it descende in-
to my heart, that thy

M 3 loue

Godly

love most sweete may enter in, let the wonderfull
and unspeakable fragrant sweetnesse of thy sauour
come to mee, which may rearre vp euerlasting de-
sires in me, and may bring the beenes of the springing
water of my heart into e-
ternall life, and that at
length I may see thee the
God of Gods in Zion, and
that I may dwell in thy
house O Lord, world with-
out end Amen.

A.

Prayers.

Another.

Sweete Christ, bountifull Iesu, I beseech thee re-plenish alwaies my heart with thy un-quenchable loue, with thy continuall remembrance insomuch that as a burn-ing flame, I may wholie burne in the sweetnesse of thy loue, the loue, the which many wates may neuur quench in me, Make mee, sweete Lord to loue thee, and so the de-
ire of thee, to put off the heauy burden of earthlie

Godly

concupiscence, which sightheth against, and grieveth my miserable soule, that running without let after thee in the saunce of thy sweete perfumes, I may effectually bee satisfied, and thou beeing my guide I may deserve to come to the sight of thy beauty.

Another.

Sweete Christ, bountifull Iesu, as I desire, and as I humblye pray with all my mind and heart, graunt me thy lone, holy and chaste, which may

Prayers.

may fill mee , may dwell
in me, and altogether pos-
se me. And graunt
to me an evident signe of
thy loue, a watering foun-
taine of teares , continual-
ly flowing, that also those
my teares may witness thy
loue in mee, that they may
bewray and declare how
much my soule loueth
thee , Whilke for the
exceeding sweetenesse of
thy loue , it cannot re-
straine from teares. I
do remember, holy lord ,
that good woman Han-
na , which came to the ta-
bernacle, to pray and in-
tercede thee to haue a sonn:
of whome the scripture

Godly

mentioneth that her coun-
tenance after teeres and
prayers, was no more di-
uerly chaunged. But I
am full of so much vertue,
and so greate constancie,
am tormented with sor-
row, and confounded with
shame, because I beholde
my selfe, my selfe, so much a-
based. For if a woman
wept so, and perstained in
weeping, whiche desired to
haue a sonne, how much
ought my soule to lament
and continue in lamenta-
tion whiche seeketh and lo-
ueth GOD, and loueth to
come to him? Howe
eught such a soul to mourn
and lament, whiche see-
keth.

Prayers.

keth God day and night,
which besides Christ, will
lone nothing. Surely
maruell it is, if then the
teares of that soule be not
made bread for it day and
night. Looke backe ther-
fore and haue mercy on me
because the sorowes of
my heart bee multiplied.
Grant mee thy heauenly
comfort and despise not my
sinfull soule for which thou
dyedst. Grant me I beseech
thee inwarde teares with
al effect, which may breake
the bords of my sins, and
for ever stote my soule
with heauenly rejoycing.

Another.

Godly

Another.

Sweete Christ bountifull Iesu, the maruelous devotion of an other woman, also commeth into my minde, the which with holy loue sought the living in the Sepulcher, the which (the Disciples going away from the Sepulcher) departed not the which late downe there sad and sorrowfull, and wept both long and much: and rising with many teareys agayne and againe, shee diligently searched the

Prayers.

the hollow places of the forsaken sepulchre, if hap-
pily she might see thee in
any place, whom with a
seruent desire she looked
for. Then surely going
into the Sepulchre, shée
had seene it once and a
gaine, but too much was
not sufficient to her that
loued. For the vertue of
a good worke is perse-
cute-
rance, or constant aby-
ding therein. And because
before others she loued,
and in louing wept, and
in weeping sought, and
in seeking persecuted:
therefore the rather shée
first of all others deser-
ved

Godly

ued to finde thee, to see
thee, and to speake to thee
And not onely for these
things, but that was the
first tydings bearer to
the Disciples of thy glo-
rious resurrection, thou
instituting, and weekely
advertisinge her, saydest,
Go tel my brethren that
they goe into Galilee,
there they shall see mee
If therefore a woman
so wept, and persevered
in weeping, which sought
the living amongst the
dead, which touched her
with the hands of faith,
how sught the soule to
lament and abide in la-
men-

Prayers.

temptation, wh.ch believeth in heart, & confesseth with mouth thee his redeemer now ruling in heauen, and raigning every where. How therefore ought such a soule to mourne & weepe, which loueth thee with al heartesesse, and cometh to see thee with all desire. Thou alone succour and onely hope of al, that are in miserie, who never is humblie intreated without hope of mercie. Give me this grace for thine owne sake, and for thine holy name, that how often I thinke of thee, I speake

Godly

speake of thee, I write of thee, I reade of thee. I conserue of thee, how often I remember thee, I stand before thee, I offer thanks, prayers and sacrifice to thee, that so often with rising teares in thy sight, I may abundantly & meekly weepe, so that my teares bee in stead of bread to me day enight. Verily thou king of glory, and master of all vertues, hast taught in thy word and example to mourne and weepe, saying, Blessed bee they that mourne, for they shall be comforted.

Ano-

Prayers.

Another.

 O, alas my Lord, woe is my soule, y comforter of my soule, thou departest and saidest not so much as fare well. Going thy wayes, thou blessedst thine, neither was I present, thy handes lifted vp, thou wast receyued into heauen with a cloud neither did I see it. The Angels promisid thou wouldest come againe, neither did I heare it vixhat shal I say, what shall

Godly

shall I doe whether shall
I goe, where shall I seek
him, or when shal I find
him: Whom shal I aske
who shal tell my dearely
beloued that I languish
in lone, the delight of my
heart ceaseth, my laugh-
ing is turned into beauti-
nesse, my flesh and my
heart fainteth, O God
of my heart, and my pos-
ition, thou God for ever.
My soule refuseth to bee
comforted, but of thee my
delight, for what haue I
in heauen, & besides thee
what would I upon the
earth. I wish for thee
I hope for thee, I seeke
thee,

Prayers.

thee, my heart hath aide
to thee, I haue sought
thy face, I will seeke af-
ter thy face: O lord, turn
not thy face away from
me. O most gracious
louer of men, the poore
is left alone to thee, thou
art an ayder to the O-
phan: My onely defen-
ding aduocate, haue mer-
cie on me, desolate O-
phan. I am hir come fa-
therlesse, my sonle is as
it were, a widow. Re-
garde the feares of my
lacke, and widowhooode,
whiche I offer unto thee
vntill thou comest again
Ah now my Lord, alas,

Ap-

Godly

Appeare vnto me, and I
shall be comforted. Let
me beholde thy presence
and I shall enjoy my de-
sire: reveale thy glory,
and my joy shall be full.

Remember this note.

So often as wee doe
well the Angells re-
ioyce, and the Diewells
are fad. So often as wee
go out of the way from
that which is good, wee
make the diuels glad, and
desraunde the Angels of
the r joy. For there is
joy with them ouer one
sinner whch hartely re-
penteth. Grace

Prayers.

Grace before Dinner.

A Lmighþ G D, whose prouidence reacheth to the uttermost ends of the world, and to the depth of the sea: which nourishest all creatures with sustenance agreeable to their natures, the fish, the foule, the four-footed beast, and the creeping woyme: we beseech thee, that the meate & drinke which is set before us on this table, at this present may be so moderately received, that our bodies thereby

Godly

therby may be refreshed,
& our senses comforted,
through Jesus Christ
our Lord, Amen.

Grace after dinner.

Blessed God, eternal
thankes and praise
bee ascribed unto thee,
which hast opened thine
hand at this time, and
made vs partakers of
thy benefites: and hast
supplied the necessity of
our nature with these
nourishing elements: without
the which our
life cannot be maintained.
We beseech thee to kyn-

de

Prayers.

die in vs a continuall remembrance of thy bountifull goodnes towards vs, that as thou never withdrawest thy fatherly care from vs, so wee may never cease to offer unto thee the sacrifice of praise and thanksgiving, through Jesus Christ our Lord and Saviour,
Amen.

FINIS.

THE
LITERARY
MAGAZINE
AND
ENTERTAINMENT
FOR
THE
MONTH
OF
JULY
1797.
VOL. VI.
Price
ONE
PENNY.



